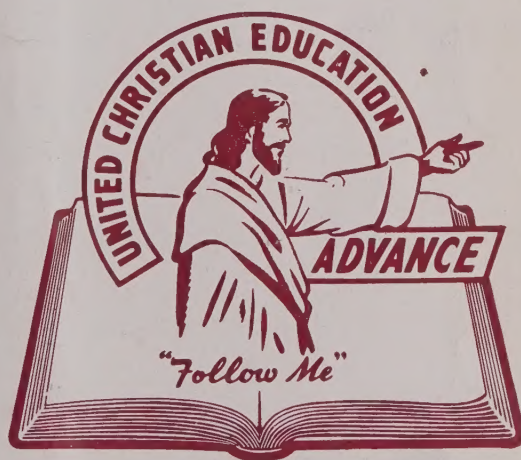


# **International Journal of Religious Education**



**April  
1942**



## **One Day Convention Number**

CHRISTIAN EDUCATION AND TOMORROW'S  
WORLD  
COUNTING ON THE MODERN HOME  
IS YOUR CHURCH EDUCATIONALLY EFFECTIVE?  
TO SERVE THE PRESENT AGE  
PROJECTS IN COMMUNITY ADVANCE  
THE WORLD OUTREACH OF CHRISTIAN TEACH-  
ING  
SPEAK TO MY PEOPLE  
PLAY—FROM CONVENTION TO ACTION

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## ***In the United Christian Education Advance***

Officially launched in Chicago, February 9-11, by more than two thousand registered delegates from every State in the Union and the Provinces of Canada

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## ***You and Your Church School Leaders Are Invited***

Locate the nearest Convention for one of the days between April 13 and May 2. Only one third of the Convention Centers are listed above. If you do not know where the nearest is located—just ask. Get at least five leaders from your Church to one of the 135 Conventions

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**THE INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION**

**203 North Wabash Avenue**

**Chicago, Illinois**



# International Journal of Religious Education

Volume 18

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Articles and other materials herein express the views of the writers. Except in editorials they do not necessarily state the views of the Editorial Board; nor do they express the policies of the International Council of Religious Education except as they state official actions of the Council.

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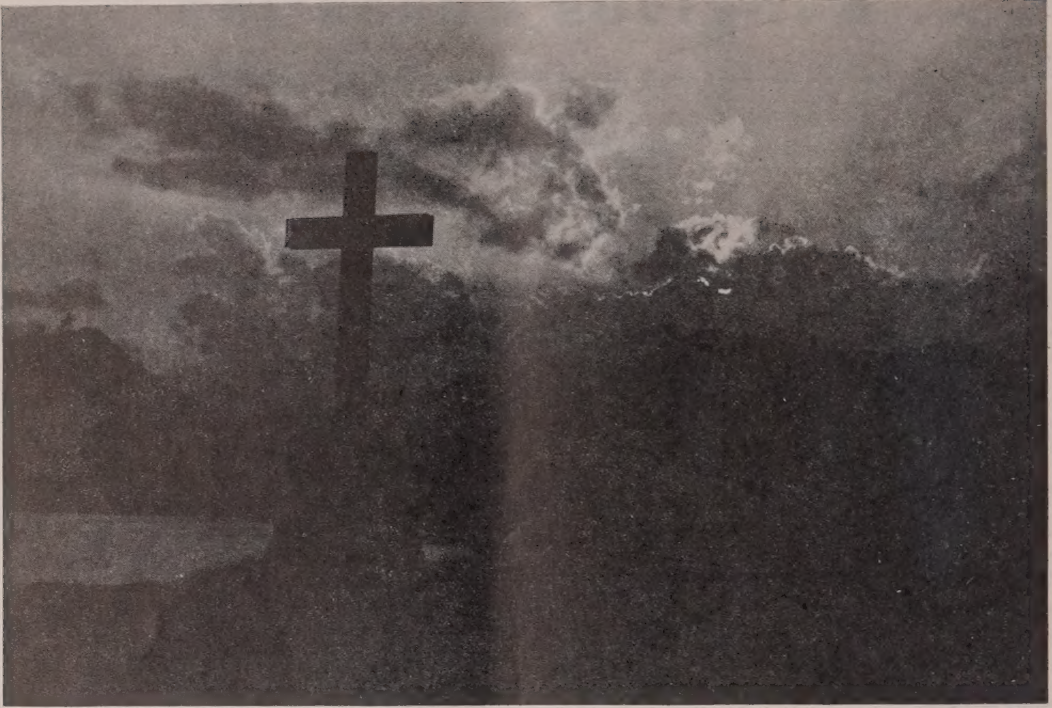
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## Easter Sunrise

By Grace Noll Crowell

*The long, long lines move up to meet the dawn:  
The radiant dawn that symbolizes Him  
Who climbed a darkened hill and then went on  
Into the Glory. . . . Now the world grows dim,  
There is no light upon the land or sea,  
Men grow bewildered, yet this Easter time  
They move as one with eager certainty  
To find the Christ beyond the darkened climb.*

*And he is waiting there—His voice speaks out  
Above the world's wild clamor and its strife,  
Making His meaning clear beyond all doubt:  
"I am the resurrection and the life.  
He that believeth on me though he were dead  
Yet shall he live. . . ." New hope lifts like a flame,  
And there is the dawn-light, glowing rosy-red,  
And countless voices crying out His name.*



# Editorials

## United Advance at the Annual Meeting

THE 1942 ANNUAL MEETING of the International Council of Religious Education, February 9-14, was the largest ever held. Already the greatest annual meeting of interdenominational forces, this year its attendance reached its highest number—2,074. One reason for this was the holding of a Lay Conference in connection with the Twenty-First Quadrennial Convention, at the same time as the meetings of the Professional Advisory Sections. The Lay Conference enrolled 510 persons, coming from 35 states. The remaining 1,564 in attendance were in large part professional workers in religious education who are members of the Advisory Sections, the Committees, or of the official legislative body, the International Council itself. These leaders represented forty denominations of the United States and Canada, 106 state, provincial, and city councils of churches and religious education, and hundreds of county councils.

Launching the United Christian Education Advance was the foremost purpose and activity of these various meetings. "Created for a time like this," expressed the feeling of those present regarding the program for launching a spiritual advance to meet a world crisis. It was felt that this is the time when emphasis on spiritual values will do the most good in helping "to combat the attacks of pagan dictatorship and to maintain the freedom of democracy." This emphasis was first expressed by Governor Harold E. Stassen of Minnesota in the keynote address at the opening session of the Quadrennial Convention. It was echoed by the General Secretary of the Council, Dr. Roy G. Ross, who presented a review of the past quadrennium as a basis for a new forward movement. He said: "It is indeed fortunate that we have prepared the structure of a United Christian Education Advance. When this united strategy was formulated we envisioned the needs of the unreached in peacetime communities. Now we see that we have both these and greater challenges to meet. Perhaps unbeknown to us, God has been preparing us for such a time as this!"

Dr. J. Q. Schisler of the Methodist Board of Education said, at one of the general sessions of the Convention: "The bases of a just and lasting peace must be essentially Christian in motive and in their application to the financial, political, and social relationships among people and nations. We are not ready in America to accept those conditions. We can be made ready only through the grace of God and the process of Christian education."

During an "Information Please" program in the Lay Conference, questions regarding the inauguration of the Advance were answered by seven "Quiz Kids." The scores of questions asked by the 500 lay persons present were sorted and presented by a panel of three. This method was found very effective and will be used in many communities preparing for the One-Day Conventions being held this April. These Conventions will "bring the Advance to the nation" and begin the four-year period of United Advance.

No movement in the history of American Protestantism has ever been launched under more auspicious circumstances and with more promise for success. On the other hand no movement was ever started amid a world scene that called for more Christian heroism than this United Christian Education Advance.

The Lay Conference voted to become a Lay Advisory Section in the International Council, to parallel the present sixteen advisory sections, and this request was accepted later in the week by the Council. All of the Professional Advisory Sections seriously considered ways and means of carrying out the Advance in accordance with their various functions. The sections were without exception large in membership attendance and the programs aroused much thoughtful discussion and many plans for action. Significant addresses on a wide variety of topics were presented. On Monday evening denominational fellowship dinners were held and on Tuesday evening the various sections had dinners, presenting special programs. The official Committees of the Council met on Thursday and the International Council sessions were held on Friday and until after 6:00 on Saturday.

The Council wholeheartedly endorsed the proposed plans looking to closer relationships with seven other inter-church agencies, including the Federal Council of Churches, the Foreign Missions Conference, and the Home Missions Council. If these plans finally are completed, there will be one general interdenominational body representing the united work of the Protestant churches in America.

In view of the rapidly growing demand for weekday religious education, the Council voted to set up a separate department to meet the need for coordination on a national scale of weekday religious instruction. The Council also faced the need for religious education among the populations of new defense towns and voted to give full time leadership to this work, particularly in the holding of summer programs.

The three temporary lesson committees which have been at work for two years were made permanent committees, thus taking over full responsibility for the program of the Council in their respective fields. A full statement on this important action will appear later.

A resolution was adopted regarding the Council's stand in time of war. The Council expressed the penitence of us all for sharing in the sins which have brought about the tragedy of war, and declared that both those who participate in the war and those who are conscientious objectors should be regarded as within the fellowship of the church. The statement emphasized the importance of continuing the ongoing program of religious education and the need for education which will commit all members of the church to seek the means of bringing about a just and durable peace.

A memorial service was held for the late Russell Colgate, who was President of the International Quadrennial Convention. In his place Mr. J. L. Kraft of Chicago was elected



President pro tem, also retaining his position as Treasurer. President Arlo Ayres Brown of Drew University was re-elected for a four-year term as chairman of the International Council of Religious Education. Dr. Harry T. Stock is the new Vice Chairman. A number of new members were elected to the enlarged Board of Trustees. For the first time this Board includes women members: Mrs. J. N. McEachern, Miss Mary C. Smith and Miss Edna Dean Baker. Other new members elected to the Board of Trustees are: Dr. C. A. Myers, Mr. Allen Abrams, Judge Norris C. Bakke, Mr. Harper Sibley, and Mr. Stanley Resor.

(The *Religious Education Annual* contains the significant addresses and actions of the Meetings. Price: Professional Section, \$1.00; Lay Section, 35 cents; both in one order, \$1.25. Order from the International Council of Religious Education, 203 North Wabash Avenue, Chicago.)

## Arguments for the Large Class

*Last month the JOURNAL threw open the question of the relative desirability of large classes—numbering twenty-five or more—and small classes—five to fifteen—in the church school. Several persons were asked to say which they prefer, and why and when. This month Mrs. Adella G. Duncan, an experienced teacher and leader in the Westminster Presbyterian Church of Minneapolis, comes out for the large class. Other statements will follow. Let us hear what you think about it.*

THE DECISION as to the size of classes in a given church school depends upon the number of pupils and of competent leaders, upon the available class room space, upon heating and ventilating, and upon courses of study to be pursued. But whatever the existing conditions may be, church officials and leaders should be open-minded, alert and eager to make any changes which will improve the teaching and, consequently, stimulate greater progress of the pupils.

To find the value of any piece of work in religious education, the objectives to be attained must serve to measure its worth. With these objectives clearly in mind, let us weigh some of the advantages of large classes over small ones for pupils from the primary ages up. Does the large class offer more fertile conditions for the attainment of these objectives? Does the large class provide more favorable opportunities for its members to acquire a knowledge and understanding of the Bible as a basis for Christian growth; to develop satisfaction and joy in living the way of Christ; and to acquire those attitudes and principles of living which enable them to serve as worthy members of society?

In the past, and in some instances today, because of a dearth of well-trained leaders and, perhaps, a lack of appreciation of their value, less favored churches organized their schools into small groups. They had learned that a leader with little or no training might hold a few pupils but could do little or nothing of value with large groups.

In the last quarter century, leadership courses have been offered in most church colleges, in summer schools for religious training located in various sections of our country, in community groups, and in many local churches. Consequently, some trained leadership should now be available in most churches and the question arises, will the

organization of the pupils into larger groups, led by trained teachers, facilitate the attainment of the objectives of Christian education? There are advantages in such a plan.

An able Christian teacher is impelled by a large group to put forth his utmost efforts in preparation for class discussions, in selecting and using a variety of methods of presentation and in projecting the results of the class work into the progressive growth of the Christian life of the pupils. This type of work promotes regular attendance as the interest of the student is challenged by discussions of pertinent and basic questions which lead to a deeper and more satisfying foundation of Christian faith. Whereas, given a teacher of like ability and training to teach a small group, there is a tendency for him to drift into careless habits of preparation, monotonous procedures of presentation, and lack of interest. His attitude is soon reflected in the work and attention of the pupils.

In large classes it is possible, through research committees within the group, to acquire a wider scope of subject matter to inject into the solution of chosen problems. Each member of such a committee feels the desire and responsibility to do his share to make the committee's report an acceptable contribution. Thus, each one tends to develop a sense of group entity and the ability to cooperate with others in a given task. Through this division of work and responsibility, more problems of Christian living may be considered in the allotted time. The small class is not conducive to this type of work.

The large class affords pupils, especially the older ones, a chance to hear and weigh varied opinions on religious subjects. Under the guidance of trained leaders, these discussions may result in a more stabilized and satisfying spiritual foundation which will influence the pupils' personal decisions and the solution of their personal problems as they arise throughout life.

Large classes in the church school provide the opportunity for their members to enjoy social life in an environment and atmosphere favorable to virtue and happiness. These social activities sponsored by church school groups tend to awaken and stimulate an increasing and enthusiastic interest in active participation in the life and work of the church.

Large groups led by well trained Christian teachers tend to teach fairness to fellow members, to subdue the habitual "chronically inflated" talker who constantly inflicts his views upon the small class. In the large group, members have a chance to become acquainted with more people, and comradeship in working together is fostered.

With increasing numbers of trained Christian leaders available and a growing interest in Christian education on the part of the layman, there is a tendency to favor the larger units where physical conditions make them feasible. Organization of the church school into larger groups requires fewer leaders, strengthens the feeling of at-homeness in the church, and saves breaking up the church rooms into "cubby holes," or "cubicles" as one architect expressed it. Organization of the school into large groups leaves class rooms in shape for the use of various other church organizations.

Finally, the large class is an excellent training school for future leaders. It requires assistant or apprentice teachers. Workers not yet ready for a full class responsibility and those with special skills can be used to great advantage in such a class and trained for larger service.



# Meditations

By P. R. HAYWARD

This is the month when many thousands of people will gather in selected cities all over the land to plan for a concerted move forward in Christian education. It is, as we all now know, the United Christian Education Advance.

Whether able to attend one of these conventions or not, each reader can paraphrase the saying that was current some years ago in regard to a revival in religion, "Lord, send a United Advance in Christian Education, and let it begin in my heart."

The Meditations this month carry this idea of a forward movement from the field of a continent-wide program to our own souls and make it feel at home there. For the call to move forward must always be heard in the heart of a growing Christian teacher.

## **Touch Me with the Lure of the Unattained**

*(The following meditation is suggested for use preceding each prayer for the week. At the end of the page is a meditation to use after each prayer.)*

It is easy to foot the trodden path

Where I have walked before.

It is simple to push my fragile bark

Past the reefs of a charted shore.

But, Soul-of-mine, are the trodden path and the charted shore enough? Is there not a new path for thy feet, an uncharted shore for thy life?

In quietness and aspiration, I bow my heart in meditation and in prayer.

## **First Week**

*Lord, touch me with the lure of the unattained.*

Old paths, tried paths: the smooth shape of past ways of thinking, proven plans, tested craftsmanship—

In these I rejoice.

Old achievements, proven deeds: deeds of the hand, labored outcomes of the mind, clear accomplishments of the heart—

For these I give my humble and hearty thanks.

But, my Lord, touch thou my heart with the deeper comfort of the unachieved.

Let strength flow into me through my resolute and clear commitment to the unseen but cherished figure of what I am yet to be and do.

And let my comfort in what is new be crowned by the joy of plans wisely made and of steps resolutely taken to reach what is now the unattained. Amen.

## **Second Week**

*Lord, touch me with the unachieved beauty of the home life that is mine.*

Thou who hast committed unto us the swift and solemn trust of homes, knowing that these days swiftly pass, we ask that thou wilt waken us to this instant summons of thy will.

Teach us the curative power of spontaneous laughter, the redeeming influence of unheralded and happy sacrifice.

Grant us grace through friends who enlarge us, through ideas that enrich us, through shared decisions that empower us, through books that become grappled to our hearts.

Guide us into the joy of hearing the voices of those we love lifted with ours in prayer and aspiration to thee.

In his name who blessed the homes he touched. Amen.

## **Third Week**

*Lord, touch me with the promise and potency of the better church-that-is-yet-to-be.*

Holy church, serving church: nurtured by prophets and martyrs, strained from within and pressed upon from without—

For it I am glad and my spirit rejoices.

My church, all men's church: loved by noble and peasant, encompassing birth and death in its ministry to need and aspiration—

To it I bring this my salutation of gratitude and affection.

Touch my church, thy church, O God, with a live coal from off the altar of thy unachieved will.

Wrench it out of its contentment by a new awareness of the sins it has condoned.

Stir it by a vision of the deep reaches of life it has yet to touch. Amen.

## **Fourth Week**

*Lord, touch me with the undreamed power of my community of neighbors and of friends.*

Thou who hast set our human lives in neighborhoods and hast ordained that we thy children suffer or rise by each other's hands—

Bless thou the community in which my life is cast.

Grant me a parent's concern for all its children, the love and admiration of an older brother for its youth, the good will and fellowship of a member of the same family for its men and women.

Let me see—show me *now*, my Lord—the tangled and inevitable forces that make health or disease, moral well-being or decay the lot of each of us. Let me follow those forces up winding stairs, on the winds, in and out of houses, wherever words are spoken.

Thus, lay my neighborhood heavily on my heart. Amen.

## **When a Dream Enslaves a Man**

*(The following is suggested for use at the close of the meditation for each week:)*

So, when a dream enslaves a man,

A dream of a vast untrod,

A dream that says, Strike out with me,

Strike out, or part with God,

A dream that points to an unknown path

Where unknown tempests blow,

And the only chart a man can boast

Is his will that bids him go,

Ah then, my heart, bethink yourself,

For God has spread this scroll

To test the stuff of your rough-hewn faith

And the fiber of your soul.



# One-Day Convention number

**T**HE UNITED CHRISTIAN EDUCATION ADVANCE was officially launched at the Annual Meeting of the International Council in February, as reported on page 3. Before any real advance begins, however, the people in the local churches across the country must know what the plans and possibilities are and be stimulated to undertake "Advance" activities. To take this information and inspira-

tion to the nation, a series of about 130 One-Day Conventions are being held in forty-three states during the period April 13-May 2. A description and list of these Conventions was given in the *March Journal*. See also the inside front cover of this number.

This special issue of the *International Journal* has been prepared as "a One-Day Convention in print." None of the articles here have been given at any of the Conventions, but each parallels in general subject matter and tone some address or some discussion period in a common program for all the Conventions. Those who are able to go to a Convention will find these articles helpful in reviewing what they have heard and in getting new insights. Those who are not able to attend will through these pages be privileged to get something of the spirit and meaning of the Advance. For both groups this Convention number should be a prelude to action.

## Christian education and tomorrow's world

By PAUL B. KERN\*

**T**HERE WILL BE a world tomorrow. The present black pessimism that has settled over the face of the earth makes even the stout hearted cry out, "How long, O Lord, how long?" But God knows this patient climb he has had to make, with breaking heart, up the long centuries and he will not despair. Tomorrow will come. The smoke of battle will drift away on the wind; the blasted earth will produce its fruit once more; seed time and harvest will come; and men and maidens will love one another and bravely build new homes and hear the laughter of innocent little children around their hearth-stones.

The old world is gone. Come what may it can never return. We cannot turn the clock back, and live again in the dear dead days of yesterday. Perhaps it will be difficult for us to have the same faith which the war so rudely shocked. We may not so easily trust the forces that apparently were talking peace and building for war. Much of the leadership on the world stage has been thoroughly discredited and can be trusted no more. Even in the confusion of the present some things stand out with revealing clearness and one such truth is that when you sow secularism you reap struggle. Selfishness written in nation-sized letters spells WAR. The ancient law of the New Testament is terrifically true.

### Essential Concepts of a New Order

Unquestionably we are in a battle between ideas. Men are not killing one another for the sport of kings or of war lords. They believe they fight for certain imponderable spiritual values which will enrich the life of their people today and tomorrow. We all want a good world, especially for ourselves and our nation. We have concluded the only way to get that new world is to fight for it with the carnal weapons of force. This mighty conflict, reaching down to

the roots of every common man's life, may endanger the very goals for which the issue is being joined and make difficult if not impossible the achievement of the just and true ends for which we would willingly suffer. One of our problems, therefore, is to try to hold secure, even in war, those essential Kingdom concepts of life that are essential to a new world order. No hate, no vengeance, no imperialistic pride, no race prejudice. For the Christian to surrender to these antitheses of the gospel of Christ is to yield before the real battle begins. Tomorrow's world cannot be built on the false doctrines of worldly power now in the ascendancy. It must be "a new heaven and a new earth" and the earth we desire is the expression of the heaven in which we believe. Only as men see visions can they create solid spiritual realities.

The destructive forces rampant in our world today are the expression of certain prevailing pagan ideas which have dominated the life of nations. And in this respect all the guilt is not on one side. We have "all sinned and come short of the glory of God." We are caught in a common cosmic guilt that accuses each of us. Religion has lacked vitality in every nation. In Russia it has been repudiated; in France it has been scoffed at; in Germany it has been traduced. In our own America it has been paid lip service by many but the multitudes have gone their way leaving the Church on the side. No need for us today to wonder why all this suffering has come upon us and ask if God is dead, or doesn't care or will not rescue us. Not even God could save the prodigal until he repented and cried out, "I have sinned" and returned to his father's house. God has a way to save this generation but it is not grounded in sentimental sympathy but in high moral imperatives which we together with him must face today and tomorrow.

Victory for our arms will not solve the problem. It may indeed feed our pride and shut us out from the knowledge

\* Bishop of The Methodist Church, Nashville, Tennessee.



of God's will. We must be worthy of victory before real victory can be ours. There are many, doubtless, who feel that if we can only defeat Hitler and beat the Japanese then everything will be all right, and we can take our own good time building up a post war world in which no dictator can ever threaten us again. That is too naïve. We have enemies within our own hearts as well as across the seas. We have social injustices that are rancorous like the Nazi propaganda we despise. We have race prejudices in America that should shut our mouths in criticism of Hitler's treatment of the Jews. "It's me, O Lord, it's me, standin' in the need of prayer."

### Spiritual Illiteracy in America

When we begin to look back over our life here in America for the past two decades we begin to see clearly some disturbing facts. They go a long way to explain the plight of moral confusion in which we find ourselves. The average American does not recognize the close relationship between vital religion and public welfare. He would not dispense with the church but he would not hold it actually indispensable. He is willing for the other man to care for the proprieties of worship while he immerses his main energies in the business of "making a living," with a surplus if he can. Hence since World War I we have watched our church school enrolment decline alarmingly and only partially and with great effort recovered a part of its losses. Our giving to the great causes of education and missions has been maintained with difficulty in the face of unprecedented bank balances. Christianity has not made in the last two decades the progress we had the right to expect and for the past five years it has faced throughout the world the most vicious and persistent attack upon its basic conceptions of life that has been witnessed in the past hundred years. I am not a wailing pessimist but am stating uncomfortable facts that must be rightfully and constructively faced before we ever are in a position to redirect the main currents of our life in the world of our children.

"This is life eternal that they might *know*"—Jesus recognized that you cannot build the good life upon the foundation of ignorance. To know God and the laws of his Kingdom and the meaning of his will, this is to find life. To ignore him, to flout the laws of his Kingdom and to disregard the mandates of his gospel, is the sure road to impotence and defeat. Our trouble here in America is largely a matter of spiritual illiteracy. Men are born, educated, work and die without more than the most rudimentary conceptions of the Bible, of the laws of the moral universe or the foundations of the Christian life. "My people perish for lack of knowledge." And all of this lies close at hand and is understandable by any person of normal intelligence.

### The Untried Christian Way

Some of the responsibility rests upon us who are Christian. We have not been good witnesses. We have held our faith so lightly we have had little to share with others. The winsomeness of Jesus is sadly missing in our personalities and too often men have not taken very seriously a religion which seems to rest so casually upon professed believers. The Christian Church must awaken to the seriousness of the situation in which it finds itself and face its responsibility for the world that is on the anvil at this moment waiting to be shaped.

Individual salvation is not enough. We must accept our responsibility for the social order of which we are a part. Early Christianity accepted the challenge of a decadent but proud civilization and set about the amazing task of changing its fundamental conceptions of life. And they planted a dynamic in the heart of their generation that was little less than revolutionary. Christians need today this boldness. If Paul could stand up against the pagan Roman Empire and cry, "I am not ashamed of the gospel of Christ, for it is the power of God"—surely we, with nineteen centuries of history behind us, can affirm with equal confidence this everlasting gospel of redemption and life eternal.

America needs a campaign for God. We have "drives" for everything else; why not recognize the urgent necessity of getting religion actually in its rightful place in our national life? We are in an all-out effort to defend democracy; but democracy, bereft of Christian idealism, is only a political system that may have no permanent place in the future. It is only because democracy approaches Christian conceptions of life that it has power over men. Unless therefore we can undergird our American way of life with the Christian way of life it may not be worth preserving. All our sweat and blood and tears will be for naught unless out of this agony there comes a purged and chastened world that recognizes in national policy and in individual life the authority of the Divine Omnipotence. And there are many signs that we are humbly turning in that direction. All our other boasted securities have failed. Only the Christian way remains untried. If it is the most difficult it is yet the most dependable. In the end it will prove the shortest road to happiness for our generation.

### A Campaign for Moral Defense

The gathering power of a United Christian Education Advance inspires us as we contemplate the effect it could have upon our world. The Bible might be rescued from its marginal influence and become the light upon our pathway. The church school and the broadening program of religious education might reach the unstirred areas of irreligion in our country and the center of life might once again become Christ and his gospel. If such appears wild optimism, I insist that if America were to put one tenth of the energy and resources into the campaign for moral defense that she is now putting into the effort for physical defense, it would be done. It is our business to see that we have an America that God can bless. Under the United Christian Education Advance we may calmly and in abundant faith set our hands to this task. It is nothing less than the task of making the mind of Christ the mind of the nation. Our Pilgrim fathers dreamed a nation under God, dedicated to human liberty. We may dream a nation whose God is the Lord and whose ways are the ways of righteousness and peace and spiritual power.

Someone has told the story of a little girl who saw a small pool of oil on the street. There had been a rain and the play of the water upon the oil made a kind of iridescent rainbow. "O Mother," she cried, "there is a rainbow gone to smash." Many of our rainbows have gone to smash. Our ideals have been smeared and our hopes have been wrecked. But we dream on, certain that "dreams are not fragile things" but the very substance of those ideals and spiritual conceptions of life out of which the Master Builder will yet construct a brave new world.



# Counting on the modern home

By C. W. LONGMAN\*

**T**HE CHRISTIAN EDUCATION MOVEMENT is on the march to win new ground in the church, in the community—and in the home. Success in this new forward effort depends upon the home.

Can Christian education count upon the modern home? Only when parents understand that the home must play the most important part in Christian nurture and are given specific help as to how they can meet this demand.

We can take it for granted that parents are really concerned about the growth and development of their children. Often, however, they do not see the place of Christian teaching and ideals in this development. Parents will gladly sacrifice to make religion effective in the home only when convinced it is really significant. In its total impact upon the community the church must help parents to see that religion is a central need in life. Even when parents are aware of the need for more adequate Christian teaching in the life of the child, they may still need to be convinced that what goes on in the church school makes a significant contribution to this end. At this point the purpose of the Advance to improve the quality of our educational program in the church itself is very important. But more than that is needed.

Parents need guidance concerning ways in which they can carry on a program of Christian education in the home itself. They have the time which the church lacks with its one-hour-a-week situation. They share in the important choices and decisions of everyday life, for their children. However, in home Christian education a desire to be helpful

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## Christian Family Week

May 3-10

is being observed by many homes and churches as a means of emphasizing the values set forth in this article. Inquire of your city or state council or of your own denominational board regarding a leaflet of suggestions; also for a new manual of publicity on Christian Family Week, published by the International Council of Religious Education, containing two radio programs for local station use.

as parents must be linked with a knowledge of ways by which they can make a beginning and can carry on with a fair degree of success. Many earnest Christian parents hesitate to inaugurate worship or to undertake specific Christian teaching for fear they will unintentionally harm the child more than they will help. If parents have had no experience in their childhood which can serve as guidance, or have had unsatisfactory experiences which cause them to turn aside from having a specific religious emphasis in the home, they will need stimulation, information and guidance in getting started, and help and supervision as they proceed. The same is true of the more informal guidance in everyday life and conduct that is an important part of all true religious teaching. To provide this sort of detailed help for the home life itself is the next great demand upon the church program.

Christian education needs the modern home so that the home and church can effectively work together in the interests of the child. Since both the church and the home are making significant contributions to the religious life of the child, there should be a clear understanding of the function of each, and the need for constructive sharing as they face the common opportunity. How can there be unity in the Christian attitudes and understanding of the child unless parents and teachers in the church school supplement one another? Unfortunately many parents are under the impression that the church and church school are doing all that is needed in the Christian education of the child, and all too many teachers, intentionally or unintentionally, confirm this impression. How significant it would be if the home became the Christian character laboratory for the church school and the parents became associate teachers! Neither would then work alone, but be stronger because of the other. Some things are already being done at this point, and an open door lies before us.

Christian education must count upon the modern home to give children a chance to respond to truth which has "become flesh and dwelt among them." Unless what is done in our daily living in the home and the school correspond to and supplement the more formal instruction, that instruction will not have much rootage in the thinking and living of the members of the home. Children are realists, and they are not easily deceived with reference to what matters greatly to us, as expressed in our acts and choice of major interests, no matter how loudly or pompously we may talk about it. You can lead them, for they are consistent followers, but you cannot fruitfully direct them into

(Continued on page 22)

International Journal of Religious Education

Christian education takes place through home worship.



Century Photos



## A Reader Quiz

1. Who adopts the educational policy in your church? The church, a small group, or one person?
2. Have you a comprehensive program, or a mere assortment of activities?
3. Are your plans supervised once they are made?
4. Have you a long-term plan for getting your leaders?
5. Is your physical equipment adequate?
6. Have you a sound and thoughtfully chosen curriculum?
7. Do you intelligently cooperate with the home?

**C**AN THE ORDINARY CHURCH—such as the one you probably belong to—be educationally effective? The answer is an unhesitant “Yes.” It can be done, because it is being done. But let no one be glib about the matter; it will not be easy for an “ordinary church” to become effective educationally. The success of efforts in that direction will hinge upon the answer to this question: “Are there enough persons in our church who care enough about achieving a strong program of Christian nurture and training?” In a number of situations it will probably be necessary to begin by educating some of the church officers and some of the active lay leaders to want an educationally effective church.

Without attempting a completely inclusive list, let us suggest some essentials for the best results in a church’s Christian education work.

1. *Wholehearted adoption of an educational policy (including definite objectives and tested standards).* The foundation for educational efficiency is commitment by the church officers and the lay leaders in the congregation to the principle that Christian education is a function of the church as a church. It is not to be relegated to the church school and other organizations within the church as a matter of secondary importance. The congregation must intelligently accept the teaching ministry as a part of the church’s mission equally with the preaching ministry.

Upon the acceptance of the underlying principle the church should be ready to adopt an educational policy, including certain general aims and certain specific objectives. The general aims might include the following: (a) providing a well-rounded Christian education for children, for youth and for adults; (b) enlisting and training recruits for teaching and other types of leadership in the church’s program; (c) establishing and maintaining a plan of co-operation between the church and the homes in the parish in Christian nurture; (d) sharing with other churches in extension efforts for making the community more Christian.

Specific objectives may be stated in terms of desired developments in the character, attitudes, and conduct of children, youth and adults. The objectives generally agreed upon by leading Protestant denominations will serve as a guide.

2. *Formulation of a comprehensive, integrated program for the whole church.* Here the church must face squarely what it is doing at present in the area of Christian educa-

# Is your church educationally effective?

By WALTER D. HOWELL\*

tion, evaluate it carefully and decide what activities and organizations shall have a place in the permanent program. Care will be taken to locate any omissions or duplications in a balanced and comprehensive service planned to provide progressive development for all ages in understanding and practicing the Christian life. The need is for integration in a “total church program” rather than a series of organized programs that have not been carefully related each to the others. The church whose workers realize that all are sharing in a common program in which each organization is making a contribution to the whole and is being helped by that which is contributed by other groups, has made a long stride toward educational efficiency.

3. *Provision for continuous coordination and supervision.* The modern church is dangerously jeopardizing its success and its future growth if it is leaving the responsibility for supervising all its work to its pastor alone. Even in comparatively small churches the program has been so greatly expanded that a minister would have to be a superman to undertake the sole responsibility for organizing and supervising the educational work in addition to his other responsibilities. In some denominations a certain group of the church officers is designated by denominational polity for the supervision of the educational program. In others the usual practice is the constitution by the highest authority in the local church of a special committee or board to which the necessary authority is delegated. This Committee (or Board) of Christian Education is a permanent organization whose members are appointed by the church, the pastor always being included. This group is charged with responsibility for coordinating and supervising the total program of Christian education which the church has adopted in harmony with the policy, objectives and standards that have been approved.

The establishment of such a committee gives the church strong reinforcement in educational leadership. Its study and work are of very great value in every type of church and would seem to be absolutely indispensable in the church that cannot provide an assistant pastor or a director of religious education.

4. *Competent leadership.* Quite possibly the reader may sigh gently at this point, recalling the often reiterated pronouncement that the right leaders are always the key to success and the ever present difficulty in securing enough leaders of ability and vision. The chief reason for the persistence of the leadership problem is that most churches fail to make any long term plans for solving the problem.

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Contrell

*A church large or small may be educationally efficient.*

Those churches that have faced the issue squarely and adopted an adequate plan for discovering, enlisting and training new teachers and leaders for their own Christian education work have reduced their difficulty to a minimum and are gathering splendid results.

5. *Reasonably adequate equipment.* While many churches must continue to struggle against the handicap of insufficient space, the quality of their educational work can be greatly improved if there is a careful study of how to make the best use of the space that is available and if the best possible equipment is provided for all parts of the program. The less favorable the housing situation may be, the more necessary it becomes to take great care in providing the best equipment.

6. *A sound system of curriculum.* It should be obvious that any church that desires to achieve efficiency in its educational work must be sure that it is using the best lesson materials. It is essential that there should be worked out a genuine system of study and training so that an individual in contact with the church's program as he advances from early childhood toward maturity, may be getting a Christian education, not merely a piecemeal experience. Each denominational curriculum is planned and produced as a complete unit, at least up to the adult level. If a variety of materials is picked up out of different systems, there will very likely be serious omissions or overlappings of important units of study.

7. *A plan for regular cooperation with the home.* At present, as perhaps never before, it is of very great importance that each local church should devise and operate faithfully a plan for helping parents in the home to function effectively in the Christian education of their children. In many parishes the idea that the church can give a complete Christian education to children and youth has

gone uncorrected too long. The family is still, as it has always been, the strongest single influence in determining character and conduct during the years of immaturity.

In recognition of the need for more attention to religion in family life, the United Christian Education Advance has taken the home as one of its major fields of activity and has announced two specific objectives in that area. They are "Regular Bible reading and prayer" and "Living as Christians in the family." Denominational Boards can supply plenty of helpful material both for the church's plan to stimulate Christian education in the home and for the guidance of parents in making their homes more Christian.

One of the fine things about the United Christian Education Advance is that it is an enterprise that moves forward steadily for four successive years. This makes it of much greater value to the local church than brief campaigns or periods of emphases covering only six months or one year. Capitalizing on the stimulus resulting from the United Advance movement and taking advantage of the new help it provides, any church can strengthen and enlarge its Christian education work in the next four years to a degree that may seem almost impossible if judged in the light of past experience. But its members must care enough to give their best to this great cause. Efficiency, like virtue, brings its own reward—a reward in increased enrollment and more regular attendance.

Efficiency in Christian education is a dream that can be made to come true whether your church be small or large, rural or urban.

## Helpful Bulletins

The following International Council bulletins and similar materials from denominations give additional help in study and solution of the objectives mentioned:

1. In determining objectives and in the whole process of formulating a policy, help will be found in Chapter II of *Improving the Total Program of Your Church*, 15 cents. For a more comprehensive discussion of the whole subject of policy, objectives and standards, see Book VI of the International Curriculum Guide, *The Organization and Administration of Christian Education in the Local Church*, 50 cents.
2. Helpful guidance for building an integrated program can be obtained from the two bulletins listed under 1.
3. The question of how a coordinating body may be constituted and plans for carrying out its work are covered in Bulletin 603, *Committee on Christian Education in the Local Church*, 10 cents.
4. How any church can build a plan of obtaining leadership that is suited to its own particular situation is told in Bulletin 507, *Enlisting and Developing Church Workers*, 10 cents. The suggestions in this manual are exceedingly valuable and are based on the actual experience of churches and church schools in dealing with the matter of strengthening their leadership.
5. Practical suggestions for improving the facilities for work with pupils of all ages can be readily secured. In the manuals and guides provided by the various age-group departments of the denominations help of this sort will be found. A good general discussion of the subject is available in Bulletin No. 8, *Building and Equipment for Christian Education*, 40 cents.
6. Bulletin No. 425, *Christian Family Life Education*, 25 cents, is an interpretative bulletin for professional workers, stating the viewpoints, principles and objectives on the basis of which a program of Christian education in family life may be developed. Bulletin No. 423, *Home and Church Work Together*, 15 cents, is a manual for pastors and other local church workers to guide in developing better cooperation between the home and the church.

All of the bulletins listed here may be obtained from your denominational headquarters, your state council office, or from the International Council of Religious Education, 203 North Wabash Avenue, Chicago, Illinois.



# To serve the present age

## Can the atmosphere of the community be changed?

By J. W. McDONALD\*

**T**HE ABILITY to handle new situations makes the difference between life and decay. This is true of plants, animals, men, communities, and nations. Whenever we become more interested in the past than in the present we begin to die.

At the beginning of this war the democratic nations had all the advantages except flexibility and a spirit of adventure. The Axis leaders knew the democratic leaders would prepare to meet past situations. The Axis created new situations in Holland, France, Crete and Singapore. Our superior character and ideals were brushed aside by the new equipment of the dictators. The Japanese struck with airplanes while MacArthur and his brave men fought on the ground.

The church has often made the mistake of clinging to methods merely because they had successfully handled former situations. Moses, Jesus, Paul and Wesley were criticized for analyzing new situations and meeting them with new methods.

The church is always in danger of making an institutional approach to the community. The church requires equipment, organization, and prestige. This may lead to an institution-centered rather than a person-centered program. When we study the method of Jesus we find that he was interested in the people rather than in the institution. Instead of relying upon equipment he built a vital fellowship of persons. Any church that is a dynamic Christian fellowship will secure adequate equipment, but the community will be conscious of the fellowship rather than of the building.

We are all familiar with the handicap which our denominational divisions impose upon the Christian enterprise. The responsibility of sustaining the prestige of a denomination is added to the problem of sustaining the local organization. Together they may require a major part of the time and energy of the ministerial and lay leadership in the church.

A frank, aggressive attempt to *serve the entire community* will solve many of the church's problems. The members of our churches spend most of their time out in the community where they make their living and render most of their service. The best of them are constantly expressing their convictions and their ideals through social, educational and service agencies in the community. The layman may conclude that what he does directly through the church represents his religion, while what he does through other community agencies is unrelated to religion. We must help the layman to see that the church is neither a building nor well-planned sermons and worship services.

The church is the members, the leaven, the salt, and the light permeating every phase of community life.

If we ask Jesus, "What must the church do to be saved?" he answers, "It must lose itself in service—not in serving its members but in serving all the people." If all our churches can take over from the ministry of Jesus this community approach, church union will no longer be a problem. No denomination or local church will need to surrender its convictions or its vital traditions. As all churches minister to the common needs of the community, they will discover one another. They will also discover the living God, who keeps very close to all the people and their needs.

This approach to the community will reach the unreached. The people in physical, mental, moral or spiritual need will turn to the church as they turned to the ministry of Jesus. Also, this community approach will *reach the reached*. Church membership will not be considered a private privilege. It will be an inspiration to service, a losing of oneself in the most stimulating enterprise in the world. It will release our latent resources, human and divine. It will reach and relate individuals and groups across class and race boundaries. It will make possible an unbreakable fellowship of all those who are followers of Jesus Christ. It will release a Christian public opinion capable of sustaining our best endeavors, personal and collective.

It is impossible for one church, even a large church, working alone to Christianize a community. By planning and working together all the churches in the community can change public opinion and atmosphere. A healthy community atmosphere makes it easier for individuals, families, churches and other agencies to do good work. Ministers and laymen who give time to the strengthening of inter-church cooperation are at the same time strengthening their local churches.

All the churches in a community should join in a community-wide or city-wide survey. This survey should assemble and study all the surveys that have been made by the government, schools, social agencies, etc. Each local church should supplement this general community survey by securing additional information which affects its members in their relation to the community. Such a survey should not be intended primarily to discover and secure new church members; it should discover the needs of the people and the available resources for meeting these needs.

This survey is in and of itself no achievement. The facts it gathers, if used, will make possible many achievements. The survey is the basis of a community-wide plan of action in which every church will have its indispensable part. The price of continued freedom of our religious institutions in America is their willingness, ability, and effectiveness for united action to meet community needs. Such a program of service and action in which the churches unite will have a solid factual basis in the results of the survey.<sup>1</sup>

Such a united approach, intended to help the community rather than to help the churches will, in the long run, strengthen the churches more than a high-powered drive for additional members. Such an approach will also secure for the churches the good will and cooperation of all the constructive agencies in the community. The schools, libraries and social agencies will join the churches in this move to understand and serve all the people in the community.

\* General Secretary, Kansas City Council of Churches, Kansas City, Missouri.

<sup>1</sup> Illustrations of such action, based on surveys, are given in "Projects in Community Advance" on the next page.



**O**NE OF THE GOALS of the United Christian Education Advance is to reach every person in the community with Christian teaching. This is to be done by bringing every person into the fellowship of some church, and by the churches working together for a Christian community. The first of these methods does not limit the church to receiving new persons into its own membership; it implies also that the church will go out to the "unreached" people to take its message in the most effective way it can. In fulfilling this goal, hundreds of community projects are coming into being. The following are a few that have already taken place.

## **A river mission**

CAIRO, ILLINOIS, where the Mississippi and the Ohio Rivers meet, is almost surrounded by water. Along the rivers and in houseboats live communities of people untouched by the usual ministrations of the church. After careful surveys of three of these communities, the Christian leaders of Cairo and members of the Commission on Evangelism of the Illinois Church Council formulated a plan to give the children some religious training. This was done through a Youth Service Camp. Members of the Illinois Christian Youth Council paid their own board and room in order that they might receive the training for service which the Camp afforded and also be of service to the boys and girls of the three river-bank communities.

Each morning, from 8:30 to 12:00, three groups of young people directed and taught vacation schools on the Ohio and Mississippi River levees and in the cottonwood grove under the Illinois-Kentucky bridge. Each afternoon these young people were trained in worship, instruction in the Bible, and through personal counselling, in order that they might be prepared for the next day's needs and problems. Approximately 200 children received in one week twenty-four hours of religious instruction.

At the closing services of the vacation schools, ministers and interested citizens of Cairo participated in the activities—awarding certificates which recognized participation of children in a program of work, study and fellowship, and which carried a picture of each child's particular group as a "seal."

On the final Sunday, upon the invitation of the ministers of the city, the young leaders carried the message of



*A vacation school on the river bank.*

# **Projects in community advance**

## **Cooperative ventures in religious education**

By HERMAN J. SWEET

the week's activities at the levees to every church in Cairo. At the present time church schools are being conducted at each of the three points by citizens of Cairo. Mr. Shike, Executive Secretary of the Illinois Church Council, states that the river mission has demonstrated in practical patterns of spiritual power a method of reaching the unreached and an approach to shifting populations.

## **Pastoral service for migrants**

SOME TWELVE THOUSAND MIGRANTS work in berries, beans, hops, and potatoes in the state of Oregon, throughout the summer and fall. Under the sponsorship of the Oregon Council of Churches, an eight-months' ministry to their social and religious needs was given last year. Such activities as vacation schools, church services, personal counseling, visual education, music, handwork, story and play hours for children, and recreation have been provided. Rev. Ellis Marshburn and Miss Isabel Gates were in charge of the project, and were assisted by two seminary students and several volunteers.

Encouragement and whole-hearted cooperation to this work was given by the staff of the Farm Security Administration Camp, by the Oregon Employment Service, by social agencies, and by the migrants themselves. The government agency requested the extension of two months of Mr. Marshburn's time to cover the potato harvest at Klamath County.

It was tremendously heartening to see communities conscious of the problems on their doorsteps and making an honest and sincere effort to solve them. The Migrant Committee is democratically set up with representatives from denominational boards of religious education and from denominational women's work, from ministerial associations or Councils of religious education with local migrant committees, and with representatives from the Oregon Council of Church Women and the Christian Youth Council. The response of pastors, individuals, and groups from many churches made possible interdenominational, community wide work. Much appreciated service was given in building resident-camper contacts, and in maintaining the friendly program of Christian service. Probably 5,000 Oregon churchmen personally participated in the program during the harvest season.

The response of the migrant families themselves justified the program. The migrants were convinced that there is "someone who cares." Half of the families worked with





*Migrant workers need special pastoral service.*

lived in two or more camps during the period. One migrant voiced the feeling of many families when he said, "You folks have made a difference in this camp. I've never seen you folks at work before, but believe me, when I hear what camp you're in next year, I'm going to bring my family there regardless of the crops or the better money I might make somewhere else. You folks have got something here that money can't buy."

## **A new trend in leadership education**

A NOTABLE VENTURE in leadership education has been carried on in Van Buren County, Michigan, this winter through the cooperation of the State Council, the County Council of Religious Education, and the Kellogg Foundation. Four leadership schools of five nights each, covering a seven-week period, were scheduled to run consecutively. That is, classes were held in one center on Sunday afternoon, in a second center on Monday evening, in a third on Tuesday, and a fourth on Wednesday. Outstanding teachers were obtained for four age-group divisions, beginner, primary, junior, and intermediate, the junior teacher, experienced in supervision, supervising the entire enterprise.

The same teachers taught in all four schools. The supervisor and one teacher stayed in the communities as field workers a greater part of the time the schools were in session. The other two teachers gave their Sundays and the evenings on which classes were held.

The four schools reached ten communities and forty churches. The work was unique for its integration of class experience and study with the ongoing work of the pupils. The supervisor and the teachers spent much time in meeting with ministers, officers, and special groups, and in counselling church workers about their own particular problems. Supervision and laboratory work were given in some of the churches on Sunday and everything possible was done to relate the program, the discussion, study, and administration, to the actual work of the church schools represented. Through cooperation of publishing houses a table of books and material was available in each school center.

This sort of project indicates a new trend in leadership education. Enrollment was excellent and a vast majority of the students did serious work and showed excellent progress. This is leadership education that will really make a difference in the local churches affected, in some of them resulting in a radical change.

*April, 1942*

## **Venture for good will**

MONROE, MICHIGAN, presents an inspiring example for countless American communities who now, more than ever before, need to deal effectively with the problems arising out of widely divergent population elements. Confronted with acute civic problems and with tensions typical of the industrial city with a large foreign born group, and widely varied racial, national, and class minorities, Monroe began to deal creatively with these problems through the co-operation of civic clubs, nationalist clubs, churches, schools, and business groups.

The International Relations group of the American Association of University Women is credited with initiating this movement for better community relations. Many things have been done as a community and by groups within the community to further the cause of good will and understanding, improve citizenship, and promote wholesome community life. Features and specific emphases have varied from year to year but activities have included Town Hall series on international relations and racial understanding, panel discussions and forums in which the nationality clubs have been enlisted, and education in appreciation of cultural and racial backgrounds and of the contributions to American culture by people of all nations and races. A spring festival in the form of an "International Day," with exhibits of old world arts and crafts, an international banquet, and many other features, has been a great success.

## **The jungle of Villa Ridge**

THE STRAWBERRY PICKERS of Villa Ridge, Illinois, number six or seven hundred migrant Negro workers. They are paid two cents a quart for picking berries. They work until 3:00 in the afternoon, and from then until bedtime there was nothing to do in the "jungle" except to shoot craps and drink and fight.

The Illinois Church Council, in cooperation with the Home Missions Council, became so concerned over these workers that they sent a Negro worker, Ernest Culpepper, to work among these migrants for eight weeks. As he personally talked to some 700 workers during the first two weeks, they came to understand that he was there to help them, and they in turn were most cooperative and willing to enter into all the programs.

A strong recreational program was carried on. At different times during the eight weeks there were campfires around which folksongs were sung, jokes told, and tricks and games played. Several picnics were held. Every day there were games during the afternoon and evening hours.



*Strawberry pickers rest after working hours.*





*Mr. J. B. Ketcham and Mr. J. L. Kraft on a nation-wide broadcast of the interview type.*

On Sundays, religious services were conducted. The mornings were given to special visitation, field work, and taking care of the injured or sick.

In addition to the migrants in Villa Ridge there were about the same number of people in Pulaski, Mounds, and Mound City. They entered into the activities at Villa Ridge and a fine committee of community folk gave much help to Mr. Culpepper. He, in turn, ministered to the children and the young people in churches of those communities in helping to plan programs, group singing, and games.

## **Radio religion**

THE PUBLIC AWARENESS of Christian education reached an all-time high in the fall of 1941. This was due largely to the comprehensive program of interpretation of religious education carried by radio programs and newspaper publicity. In addition to a nation-wide series of broadcasts sponsored by the International Council of Religious Education, more than two thousand local station programs were broadcast before, during, and after the observance of Religious Education Week in 1941.

An experiment carried on last summer and fall in forty-nine cities and towns of six states definitely proves that radio or public relations committees can be formed in every community in America where a radio station is located, and these committees can launch programs that will be well received by a large listening public. In only a few of these forty-nine cities is there any employed leadership for councils of religious education or councils of churches. Volunteer leaders were found available for a worthwhile project. Reports from three cities are typical.

In Janesville, Wisconsin, twelve churches planned and carried through together, under a volunteer committee, a series of excellent radio programs over WCLO during Religious Education Week, 1941. At least two of the broadcasts were given by students. Many news stories appeared in the *Daily Gazette* along with pictures telling of the coming broadcasts. They gave space also to interpretations of the purpose of Religious Education Week and to summary statements by participants. It is interesting to report that many regular advertisers on the radio station gra-

ciously allotted part of their time to messages dealing with religious education.

In Mason City, Iowa, a typical middle-sized city of the mid-west, eleven programs were broadcast, the first one being given by Mayor Marshall on "Religion's Responsibility to the Community." Other programs included a panel discussion between a "Y" secretary, a police sergeant and an assistant high school principal; a rural Sunday school with a Sunday school lesson hour; a forum on the United Christian Education Advance; a devotional hour devoted to the theme of religious education. Throughout the day "spot" announcements called attention to the nation-wide observance of Religious Education Week. Columns in the Mason City papers were devoted daily to the various radio programs. Many pictures accompanied the stories and brought a great deal of favorable comment. These activities were all carried out by a volunteer committee.

Detroit, Michigan has a strong Council of Churches with full time executive leadership. In preparing the city of Detroit for the observance of Religious Education Week last September, editorials and news stories appeared a number of days before the actual celebration began. The *Detroit Free Press* and the *Detroit News* vied with each other in giving publicity to the event and in covering all the meetings and radio broadcasts. One of the broadcasts was an interesting interview with Dr. Edgar DeWitt Jones. His interviewer, Nancy Brown, is editor of a popular women's column in one of the papers and the broadcast was advertised in advance in her columns. Thousands of persons in and out of the church formed the listening public.

These radio programs consisted of interviews, dramatizations, and round-tables. These types of programs, as against the lecture or address type of program, have been widely commended for both listener appeal and educational value. The International Council is especially interested in helping to provide more programs of these types.<sup>1</sup> The following suggestions have grown out of the experience of the year:

Personal interview script must be written in very close cooperation with some national or local person to be interviewed. The interview needs to be personal in a distinctive way, showing the place of religion in the individual's own life, and in his concept of community, national and world affairs.

Dramatizations, when produced with local semi-professional talent well known in a city or town, are very worthwhile. Many college and university drama clubs, and sometimes local church and high school groups can make a real community contribution at this point.

Round-table discussion is the most popular and increasingly the most widely used type of radio program. Script must be carefully prepared to suit the theme and the persons who take part. Well known persons should participate. Lay men and lay women should be used in every script, with one minister or a director of religious education.

## **1942 Religious Education Annual**

SEND FOR the major addresses and actions of the Annual Meeting described on page 3. Order the *Religious Education Annual*: Professional Section \$1.00; Lay Section 35 cents; both in one order \$1.25. Available from the International Council.

<sup>1</sup>For free scripts and a guide to local radio committees, write to the Public Relations Department, International Council of Religious Education, 203 North Wabash Avenue, Chicago, Illinois.



# World outreach of Christian teaching

By EMORY ROSS

It is the missionary-evangelistic motive in Christian education which inspires the United Christian Education Advance. The world outreach of Christian education measures the richness of its inner content. Christian education and missionary education are inseparable. In this article the General Secretary of the Foreign Missions Conference of North America marshals some of the evidence supporting this fact.

**A**N OUTREACH with a back-reach—that can be a characterization of world Christian teaching. For nowhere overseas has Christian teaching been begun and continued by North Americans without its setting up a series of reflexes upon us and back again upon the other peoples, endlessly.

It is like a shuttle. Upon the world loom it was thrust our way by others who had received it from others and they from others still. We thrust it forth and back to us it came, and comes so long as again we send it out. Thus a pattern grows, a fabric is woven—so long as we give and, receiving, give. When the shuttle stops then stops Christ's fabric for our world.

Take China. Before America was, China had its teaching. Its schools taught thousands, out of millions. Into China came Christian teaching. That teaching reached hundreds only but it strangely stirred and disproportionately fired its few. The teaching grew and the numbers of its teachers. Chinese who had received a little of it came to our land for more. What they got here was mixed, good and bad. Christian teaching was good. The practice was often bad. In the classroom life's beauties and strengths and joys to come from Christian teaching were taught and glimpsed. On the campus and in the town, in the cities and across the states, were social ostracisms, racial inequalities and intolerance, class exploitation, grating superiority that abraded, personal and national selfishness that corroded.

Back they went, these Chinese men and women, some of them sharp and rasping against this Christianity, others completely won by this Christian teaching whose powers they saw beneath the human failure. Christian colleges and universities grew. Chinese Christians and non-Christians joined in their support and faculties. The two-way traffic of persons increased between our countries.

John Leighton Stuart became perhaps the foremost foreign educator in China, organizer and head of Yenching University in Peiping. William B. Pettus has educated in the College of Chinese Studies more foreigners in the life, language and culture of China than any other man, and now that the college can no longer effectively function in

occupied China he has reestablished it on the Berkeley campus of the University of California, with a distinguished Chinese and American faculty in residence.

Lucius Chapin Porter, born like Stuart in China of missionary parents, has ridden the waves constantly between China and our shores, teaching Christian philosophy in China, organizing the Harvard-Yenching Institute in America, lecturing and interpreting in both lands the growing Christian teaching of each.

William Hung (Hoong We-Lian) is one of the most effective exponents of Christian teaching in his own country and in ours. After studying in Foochow he came to Ohio Wesleyan, Columbia, and Union Theological Seminary, and became a secretary of the Methodist Board of Foreign Missions. Then back he went to teach at Yenching; back again to America to lecture at Harvard and to speak to scores of Foreign Policy, Rotary, and other groups across the continent from the background of Christian teaching and experience in China and here.

Timothy Lew (Liu T'ing-Fang) first of all won the Viceroy's Medal for Chinese Essay Writing while he was yet a student in St. John's University at Shanghai. Then at the University of Georgia he won the Horace Russell Prize in Psychology. At Union he won the highest merit scholarship in Theology, and at Yale he was graduated *magna cum laude*, with the Fogg Divinity Scholarship in addition. He was elected to the Union Seminary staff in Religious Education—the first Chinese ever appointed to teach any subject other than Chinese in an American theological school. He has gone on that way, in China and in the States—one of the great figures of this generation in world Christian teaching.

This list is long but the recital of other facts and personalities tied with China alone would be indeed much longer without even then exhausting the list of the shuttling reflexes of Christian teaching which have helped America and lighted China and, with other factors, have brought China and America today into a mutual confidence and respect of world significance.

A still different story, at this stage, is that of Christian teaching in Africa, for example—to take but one other of several countries. There it is having no less power, though the stage of its reflex action upon America is not yet quite so visible even though it has already begun. Christian teaching in Africa is almost all the teaching there is. At least eighty-five per cent of the total educational load in Africa is carried now by the Christian missions on that continent. Governments in some instances subsidize, but it is the Christian force in Africa, foreign and African, which does almost all the African teaching. On no continent does distinctly Christian teaching carry so much of the load or have a greater opportunity. The greatest building, unifying, lifting force on the continent of Africa today is *Christian teaching*. And of the reflexes of that upon America and the world there can be no illusion.

Christian teaching deals with "those strange broken little biographies of an unprecedented man, . . . an event narrated by men dazed and astounded—and transformed by it." Winifred Kirkland, too, was transformed by it before she wrote those words. And so also have been men and women of every tint and taint and time. Tomorrow can be no different. Christian teaching forms Christian living. Christian living transforms the world.



# How the Advance becomes effective

By HARRY C. MUNRO

**Y**ES SIR," exclaimed the high pressure promoter. "No reason why a young fellow with your ability shouldn't soon have a handsome income with our plan." To a boy who had been trying to earn college expenses selling a home medical book, this seemed like a real break. The article to be sold was a kitchen gadget "every housewife will buy on sight." But the article wasn't so important and I wasn't to waste my time ringing door bells. I was to recruit other salesmen. And I was to get a commission on every sale made by any of my recruits. But I was to pass on to each of them also the plan of recruiting other salesmen. And on every sale made by a recruit of one of my recruits I also got a small commission. And a still smaller commission on every sale made by one of his recruits. And so ad infinitum. Once I started that recruiting succession, my prospective income increased geometrically to dizzy proportions. The First Vice-President of the company dazzled me with the possibilities.

It was a great scheme. But before signing up I insisted on having the answer to one question. The lengthy, finely printed contract didn't seem to answer it. I was passed from one officer of the company to another as soon as I became insistent on that question. "When does recruiting new salesmen stop and the actual selling begin?" What a foolish question, so long as it was perfectly clear that there was much more income in recruiting other salesmen and getting commissions on their work than in doing the selling yourself! Before my question was satisfactorily answered so I could conscientiously sign the contract, there was a police investigation, and one of the many get-rich-quick bubbles of Los Angeles had burst. The only merchandise the company owned were a few demonstrators. They had no salesmen—only super salesmen.

**T**HIS United Christian Education Advance is a great idea. We've had conferences, committees, and retreats; symbols, posters, folders, manuals, leaflets; radio broadcasts, newspaper headlines, and articles galore. We're having one hundred thirty-five conventions this month. This issue of the *Journal* is a "One-Day Convention in print." Yes, the Advance is going over big.

But is it? I'm now going to ask that impertinent and disconcerting question which so provoked the Second Vice-President of the Apex Utilities Corporation. When do we stop recruiting Advancers and begin to do the Advancing? The Advance becomes effective not at the point where its goals are just being explained and commended to more people. It becomes effective when the recruiters all become salesmen and we actually get the goods to the consumer.

**T**AKE THOSE GOALS "In the home." The Advance is effective where some family, which hasn't been doing it,

begins to read the Bible and have prayer in the family circle. How effective that is will depend, of course, upon the motives prompting it, the insight and manner in which it is done, and how family life and personal life are affected thereby. If during next year there is a five per cent, or a fifteen per cent, or a forty per cent increase in the number of families in a given church who follow this practice with enjoyment and life-guiding effect, the Advance is, by that much, under way in that church and in those homes.

So this concrete, easily observed goal is directly related to the other, "Living as Christians in the family." Where husband-wife relationships, parent-child relationships, brother-sister relationships actually become more loving, more considerate, more appreciative, more personality building, more Christian, the Advance is effective.

**I**NCREASING ATTENDANCE"? Yes, wherever enthusiasm backing constructive methods builds attendance, the Advance succeeds. But here again the deeper question is "What is really happening to these people?" "Improving teaching for Christian discipleship" tells the story of the real significance of any increase in attendance or of any attendance at all. We will know where the Advance is becoming effective by the increase in leadership education, by worker's conferences, by the demand for books and periodicals on Christian service. Finally the Advance is effective only where Christian teaching is effective.

It is a great idea, this goal of "bringing every person within the fellowship of some church." But it will burst like the Apex bubble unless real flesh and blood men and women become friends and neighbors of some people they have never noticed before. As long as that "every person" is a mythical some one who is going to be reached by some one recruited to do the job by some one else recruited to do the job, by some one else recruited to do the job, and so ad infinitum—that "every person" is going to remain outside the Christian fellowship. This does not mean that recruiting workers is superfluous or unimportant. It is very important. But it is always a means. The end lies beyond.

The most exacting thing about our task is that it is not a "selling" proposition in which persons are prospects. Rather it is a matter of fellowship, of friendship, of appreciation, in which prospects are persons. "Bringing every person within the fellowship of some church" is not the same as "Bringing every person into some church." That may follow. But the educational, the spiritual, the Christian approach is on the basis of true fellowship. Christian fellowship is too often shut up in the church. Until we can get this fellowship out beyond the church into the community, we will not include the hosts of the unchurched in it.

**I**N THE COMMUNITY the Advance will succeed when neighboring churches break through their isolation and really begin to be neighbors. When we become less concerned to "let the church be the church" than we are to let the churches be *the church*, many a community will feel a new spiritual impact upon its total life. If in four years we can double the number of communities where there is warm, whole-hearted, inter-church cooperation, and if we can in even half of those communities bring the things the churches do together from the margin to the focus of their attention, there will be an Advance and a united one.

But enough of this. Let's start ringing door bells.

*International Journal of Religious Education*





By Ewing Galloway, N.Y.

*These unreached folks are in your neighborhood. Whose responsibility is it to reach them, if not yours?*

# Speak to my people!

By LUTHER WESLEY SMITH\*

**S**PEAK to my people that they go forward!" That was God's message to his people in a day when a great Cause was at stake. To stand still was to accept defeat. For God's sake, for their own sake, for the sake of others whom God would bless through them, they *must* go forward.

That's our great Commander's marching order to us just now: Forward!

The cause of Christian teaching—the effort to reach every child, every youth, every adult in our land and implant in them the seed thoughts of Christ—is our God-given task. These unreached folks are in your neighborhood, on your street, in your block. Whose responsibility is it to reach them, if not yours?

We've been letting the other fellow do it. We've been content to try to do a better and better job with the boys and girls already in our church schools while all the time dozens, hundreds, yes thousands have gone unreached. We've been standing still!

We are told there are about 31,000,000 American school children. How many is that? If you form them into a marching column of fours, each line of four only an arm's distance from the next, Superintendent of Schools Stoddard of Philadelphia says that this line of marching children will reach from the Atlantic to the Pacific and back again before the last of the children begin their trek

across our land. That's 31,000,000! Yet, every other line of four are the children in Christian America unreached by any religious teaching, Catholic, Protestant or Jewish.

If we continue to permit *every other child* in our land to be reared, as now, in godlessness, how long will it be before our nation becomes pagan in mind and outlook? One hundred years? Fifty years? Or just long enough for this generation to grow up? The religious faith and convictions of our American forbears and the democratic institutions which their faith conceived and transmitted to us are rooted in this native land only as deeply as the minds and hearts and characters of America's growing youth. There is one way to insure the defeat of all we love: just stand still.

In our church schools, taking Protestant America by and large, we are reaching only as many individuals as we did in 1915; but in this intervening quarter of a century the population has gone up approximately thirty-five per cent. We're still standing where we were in 1915. Standing still? No. By standing still we have slipped behind. Relatively, in terms of our effective outreach in Christian teaching, we have slipped behind thirty-five per cent in twenty-six years. *Can't you hear your marching orders?* "Speak to my people that they go forward!"

That means me. That means you. Wherever you are, whoever you are, you can do something. You can take one of the Advance goals and dedicate your efforts toward helping your church school reach that. You can influence others "to enlist for the duration." You can make yourself responsible for one block, two blocks, three blocks in your community, inviting, urging, persuading every family, every child in those blocks to go to some church school. There is something you can do, if you will only try.

What we teach our boys and girls today, America will become tomorrow. Give them Christ today and they will make America *His* tomorrow.

Why are you standing still? God's Cause is at stake. Half the youth of your town are unreached!

"Speak to my people that they go forward!"

\* Executive Secretary, The American Baptist Publication Society and the Board of Education of the Northern Baptist Convention. Philadelphia, Pennsylvania.



**T**HE FOLLOWING SKIT is designed to introduce to the local church the purposes and plans of the United Christian Education Advance and to suggest one type of action which might take place in a community-wide Advance. It will presumably be given at the time when representatives report on the One-Day Convention which they attended. It should be followed by one or several talks explaining the Advance in more detail, with a discussion of the concrete problems facing the church, and with definite plans of action. The designation of characters is suggestive only. It will be more effective if actual leaders in the church school and the community take part and their own names are used. The script may be freely changed to suit local situations. If other problems are more pressing, another situation may be used and the play rewritten.

### Characters

TOM PETERS, Superintendent of the Young People's Department  
 MARY PETERS, his wife  
 BILL PETERS, their son, seventeen years old  
 MRS. JANE PORTER, Sunday school secretary  
 RALPH JENKINS, Sunday school superintendent  
 ALICE JOHNSON, Primary Department superintendent  
 MABEL SWIFT, Junior superintendent  
 MISS ADAMS, Intermediate superintendent  
 DR. SMITH, the Pastor  
 MRS. SMITH, his wife  
 SAM CHAPMAN, Superintendent of a neighboring Sunday school of a different denomination (Methodist)  
 JIM RANDOLPH, Superintendent of a Sunday school of still another denomination (Vine St. Church)

### Scene

*The living room of a home, with extra chairs around the wall, as though for a meeting. A cleared table with pencils and paper at center back, with a chair before the table. TOM and MARY PETERS are making last minute changes of the position of the chairs at the curtain. (If no curtain is used, they may walk on as they talk, and at the end the actors simply move off and take their places in the audience.)*

TOM: These chairs should take care of everyone, Mary.

MARY: Mr. Jenkins said he was bringing two extra men with him. We don't usually have outsiders at meetings of the Board of Religious Education but this is a called meeting anyway.

TOM: I know—Jim Randolph from the Vine Street Church and Sam Chapman from the First Methodist. They were both at the One-Day Convention with Ralph yesterday.

MARY: I wish we could have gone to the Convention.

TOM: So do I, but we'll hear all about it from them tonight.

*(Door opens left. BILL enters.)*

BILL: Hi, Mom! Hello, Dad. *(Turns around on his heel.)* How do I look?

MARY: Fine, Bill. Quite the man. I like that suit.

BILL: Me too. Hey, Dad, how about an advance on next week's allowance? Got a date with Sally and the gang and I'll need more money.

# From convention to action

## The United Christian Education Advance gets started

By ROBERT W. FLING\*

TOM: Getting to be a regular thing, isn't it, Bill . . . this running low on cash?

BILL: I guess so. But gosh, it takes money to keep up.

MARY: We know all about Sally, Son, but who's in this "gang" you run around with? Why don't you ever bring them here to the house as you used to?

BILL: Aw, some kids from school . . . and some who work in that new defense plant—kids I've just met recently. You've never met them, Mom. Most of them are new in town.

MARY: But why don't you ever bring them home?

BILL: Well, they don't want to come, I guess. Most of them live in trailers or shacks out near the defense plant, and there isn't room for them to ask me out there, so they don't want to come here. How about the dough, Dad? I've got less than a dollar.

TOM: It wasn't long ago that a dollar was enough for several of your dates with Sally, Bill. Why do you need so much more now?

BILL: Well, I'm older now, and it takes more money.

TOM: I don't get the connection.

MARY: Where are you going tonight, Bill? Why will it take so much money?

BILL: Gosh, Mom! Why all the questioning? You've never gone in for that sort of thing.

MARY: *(Pleasantly, but firmly.)* Then maybe it's time we began. Where are you going tonight?

BILL: Why—gosh—just out to the Blue Goose, like we always do.

MARY: And what do you do at the—at the Blue Goose?

BILL: Why—play the juke box—and dance.

TOM: How does that cost so much?

BILL: Well, gosh, I've got to buy a round of drinks for the gang once in awhile—and have some nickles to play the box.

TOM: Seems to me I've heard that the Blue Goose sells beer and liquor, Bill. It does, doesn't it?

BILL: Sure it does, Dad. But Sally and I drink soft drinks.

TOM: But what about the rest of your gang? Do all of them drink soft drinks, too?

BILL: Well, no. They wouldn't let us stay in the place if everyone did. Wouldn't make any money out of us, I guess.

MARY: Bill!

BILL: Oh, gosh, Mom! Don't be so old fashioned.

TOM: We're going to be a lot more old fashioned, Son. We're having a special meet-

ing of the Board of Religious Education of the church here tonight, so there isn't time to talk now. But I want you to promise me that you'll take Sally to a movie and stay away from the Blue Goose tonight.

BILL: But what about the gang?

TOM: You'll have to stand the gang up tonight, I'm afraid. Either that or you don't leave the house. Promise?

BILL: Well—gosh—all right.

TOM: And we'll talk about this later.

*(Door bell rings.)*

MARY: Here they are, Tom. Good night, Son.

*(BILL exits left. MARY exits right to open door. Greetings and exclamations as DR. SMITH, MRS. SMITH, and MISS ADAMS come in with Mary.)*

SMITH: Good evening, Mrs. Peters. Hello, Peters.

MARY: Just put your wraps in the bedroom.

TOM: I'll take Dr. Smith's coat.

*(Women exit left. TOM takes DR. SMITH's coat and exits right. Murmur of voices. SMITH moves about looking at pictures on wall. Bell rings. MARY hurries on from left and crosses to exit right. Greetings as JIM RANDOLPH, RALPH JENKINS, JANE PORTER, ALICE JOHNSON, and MABLE SWIFT enter. Women go to left. TOM takes men's coats off right. Women return. Conversation ad lib.)*

TOM *(entering from right)*: Well, it looks as though we're all here.

RALPH: You've met Jim Randolph and Sam Chapman, haven't you, Tom?

TOM: Long ago. Suppose I introduce them.

RALPH: A good idea.

TOM: *(Introduces cast, giving name and position in church school of each.)*

RALPH: *(Walking behind table and sitting down.)* Well done, Tom! And now, if you'll all find seats, we might as well get down to business.

*(All find seats and sit down.)*

RALPH: I think we might as well make this meeting quite informal, don't you, Tom?

TOM: I wish you would. I've got a problem to bring up, one I think we should all consider.

JANE PORTER: I came especially to hear about the One-Day Convention.

RALPH: Then if no one objects, we'll make this a "confab" rather than a regular meeting. What's the problem, Tom?

TOM: I've been superintendent of the young people's department a long time, Ralph. I've had a lot of problems brought to me in that time, and I've done my best to answer them. Now I've got one right in my own home and I want the advice of the rest of you on it.

RALPH: In your home? What could that be?

TOM: You all know my son Bill.

JANE PORTER: Why, yes, Mr. Peters. He's out with my Sally tonight. I met him on the way over.

TOM: Do you have any idea where they'll be this evening?

JANE: Why—at the movies, I suppose. Why?

TOM: You're right, Mrs. Porter; they will be at the movies; but only because I happened to discover that they intended going out to a place called the Blue Goose.

SAM: You mean that beer place on the West Side?

TOM: That's the place.

\* Recently Acting Radio Director, International Council of Religious Education, Chicago, Illinois.



JANE: But Mr. Peters! You mean Bill was going to take Sally there?

TOM: And has been taking her there often, Mrs. Porter.

JANE: But—I won't allow it! I'll make Sally stop seeing him!

ALICE JOHNSON: I know Bill, and I know Sally—and I don't believe either of them would go to a place like that to drink, Jane.

TOM: They've gone there, all right, but not to drink. Not yet. That's the point, though. When would they start?

JIM: I know the type of place, Mr. Peters, and you're right. The kids go there because there isn't any other place to go.

MISS ADAMS: Young people today are given altogether too much freedom. I know what your father would have done to you, Tom, if you had gone to a place like this—this beer joint when you were Bill's age.

TOM: That's very true, Miss Adams. My father would have taken me to the wood shed. But we're trying to bring Bill up in a different way.

MABLE SWIFT: We saw hundreds of places like the Blue Goose when we were driving west last summer, and crowds of young people at all of them.

RALPH: What do you think about this, Dr. Smith?

SMITH: I'm very much against these road houses and taverns, of course, but since there are so many of them there must be some reason for them.

MISS ADAMS: Reason for them? Why, Dr. Smith!

SMITH: I mean, Miss Adams, that they wouldn't be in existence if they didn't satisfy some need or desire. Boys and girls will always want to get together some place where they can get acquainted and feel free to be themselves and have a good time. Evidently the homes and the schools have not given them sufficiently attractive ways of doing this.

JIM: Dr. Smith, I believe you've said a mouthful!

SAM: Doesn't this remind you of some of the things that were discussed at the One-Day Convention, Ralph?

RALPH: Yes it does—all that talk about the churches and other agencies in the community working together to solve problems.

SMITH: You're quite right; this is a community problem. We know Bill and Sally and the fault is not in them or their parents; there must be something wrong with the community we have built for them.

SAM: Ralph and Jim and I heard discussions of just this type of thing at the One-Day Convention. Ralph, why don't you tell them about it?

RALPH: Well, we got there early in the morning, and I found there were more people from more different churches than I'd ever seen in my life.

JIM: That's right. Some of the denominations represented I didn't even know existed.

RALPH: They were there because, like us, they believed that Christian education, if done right and extended to everyone, could help solve some of the problems in our homes and communities and churches.

MABLE: Then is that why they call it the United Christian Education Advance?

RALPH: Yes. Some of the denominations have been working on their own Advance already. They've been trying to reach new

members and to improve the work they're doing in their own Sunday schools. They were all doing about the same kind of things and had the same goals. So why not work together? That way they could do things they couldn't do separately—like the radio programs and newspaper publicity that let the people know something was going on.

JIM: They told us that ninety per cent of all the Protestant church membership of North America was behind the Advance—forty of the major denominations.

SMITH: I've always wanted to live to see the day when the Christian forces of this country united their efforts toward certain goals. Something is bound to happen when they do.

ALICE: But people don't work together like that without a lot of planning and a lot of executive work. Who does that?

RALPH: Well, the leaders in the national denominations planned their own Advances, and they are working on the United Advance through the International Council of Religious Education. That's the agency through which the forty denominations do their co-operative work in religious education.

TOM: Our own Advance, then, Ralph, is tying in with the Advance in Mr. Randolph's church, and Mr. Chapman's?

SAM: It is, Mr. Peters. That's why Jim and I came tonight. We are all shooting at the same mark, and we'll shoot a heavier and a straighter load if we shoot together.

MRS. SMITH: Did the Convention help you understand the way the United Advance works, Mr. Chapman?

SAM: Yes, that's what they were for. I understand there were about 135 of these Conventions held this April in forty-three out of the forty-eight states.

JIM: But the Convention also showed us how we can work together right here in our own town toward the same goals.

MARY: You've been using the word goals, you three who went to the Convention. What are the goals of this United Advance? And how do they fit the problem of Bill and Sally?

RALPH: I put them right here in my notebook. The big goal is "united action to reach every person with Christian teaching." And that means every person. There are three main ways of doing this: first, reach them in the home, through regular Bible reading and living as Christians in the family; second, in the church through increasing attendance and improving teaching for Christian discipleship; and third, in the community, through bringing every person into the fellowship of some church and through the churches working together for a Christian community.

SMITH: Those are fine goals, Ralph. They seem to include everything. And they all fit your problem, Mr. Peters.

TOM: Yes, Bill's new friends, who started him going to the Blue Goose, are from that new crowd of people who have come in to work in the defense plant on the West Side. They come from all sections of the country. Their parents and a lot of the older boys are working in the plant, and making good money.

MARY: Bill used to bring his friends here, and he used to meet them in the church, too. But I doubt if these young people have any church connection.

JIM: They wouldn't, very likely. Have you been out to the West Side lately? There's a big trailer camp, and then there are lots of new little houses. It's grown up so fast the town council has had a time keeping up with water and electric service. And the only churches in that whole section are two little ones that couldn't hold more than a couple of hundred people and no provision for mid-week activities. Of course the folks could come into town and go to the other churches but I don't know if we've asked them.

SMITH: I was talking with another minister the other day about these new people. He told me that his church didn't want them. They are transients and you can't depend on them to contribute or to take leadership responsibilities in the church. Probably a lot of them are the folks they call "unreached," who have never belonged to a church. I told him those were just the people who needed the church the most and that the church needed them. I wish we could get them to come in to our churches, but if not we certainly ought to go to them.

SAM: We feel that way at our church, too.

JIM: You can count us in on that.

JANE: But what can we do about the young people? I won't have Sally going to places like the Blue Goose. There ought to be some kind of hall where they could go and have a good time in a wholesome way.

RALPH: We ought to find out what our young people need.

MRS. SMITH: And what they don't need, so we can replace it with something else.

JANE: It's up to us to give them a place where they can meet and play games and do that folk dancing they're crazy about now—days, and maybe put on stunts and shows—and do all the other things young people have a right to do. If they're having a good enough time they won't want liquor. There's nothing more intoxicating than just being young.

JIM: That reminds me of something I heard at the Convention. It was about a big church with a lot of young people who insisted on going to night clubs and road houses. So with the help of some of the older people, the youngsters hired a hall and got up their own night club, for every Saturday night. They served sandwiches and soft drinks and things and had an amateur orchestra and put on their own floor show. You know how kids like to show off their parlor tricks. Well, they are having a wonderful time, and the crowd is staying away from the commercial places. The older people take turns being on hand as guests but the young people are responsible for it themselves and they are harder on each other than their parents would be on them. They go there on Saturday nights. Then they can sleep later than usual Sunday morning, go to church, and then in the evening they go back to church for their own study classes and programs.

JIM: I heard a minister tell how he turned an old parsonage into a gymnasium and social hall. When the town doctor was shown around it he said, "So this is where the young fellows go that I used to see standing on the street corners evenings. I noticed there were not so many lately."

SAM: And there was that other town in Wisconsin somewhere where the churches

(Continued on page 36)



# ***It can be done***

## ***How leadership education changed a church school***

*(A pastor of a Pennsylvania church took a leadership training course, held under the Department of Leadership Education of the Presbyterian Board of Christian Education, of which Dr. J. S. Armentrout is director. As a part of the study the pastor was required to submit a paper on educational principles at work in his church. The need for leadership education and the results of leadership education were so strikingly shown in the pastor's paper that it was thought worth while to make the story known to other leaders. At his request, it is published anonymously.)*

A NEW PASTOR, young, just out of Seminary, filled with visions and theories of modern Christian educational work, had been called to a small-town church having a membership of over a hundred people. Coming from a large city church, with a well equipped church school, the pastor was at once shocked into action by what he found in his first charge.

The church building was a fine two-room plant. The larger room was the church auditorium. It was well-kept and little fault could be found with it. The second room, nearly as large as the auditorium, was seldom, if ever, used. In it a hundred chairs, most of them needing new seats, were stored. An old desk, an old reed organ, boxes from some past Christmas entertainment, and other miscellaneous items filled corners and space not occupied by dust-covered chairs. The large lift door which separated this room from the auditorium was incapable of being raised because the cables holding it were broken.

To the question, "Where does the church school meet?" the answer was, "Out in the main room." And Sunday proved the truth of the answer, for on the next Sabbath some twenty boys and girls and two or three adults assembled in the auditorium after morning church worship. The smaller children with their teacher grouped themselves on the chairs of the choir loft, separated by a low railing from the floor of the auditorium. In the front corner of the room, a group of boys, ranging in age from nine to sixteen, met with another teacher. In the center of the auditorium a similar class of girls gathered, and in the back corner, four adults, calling themselves the Bible Class, asked the pastor to teach them.

With the classes thus scattered the superintendent opened the session. Two stanzas of a song, apparently picked at random, were followed by a responsive reading from the back of the hymnal, after which the pastor was asked to offer prayer. When a second two-stanza hymn had been sung, the lesson quarterlies were brought out by those boys and girls who had remembered to bring them, and the lesson passage was read responsively. After another hymn, "the study of the lesson was taken up" by the classes.

About a half hour from the time the first hymn had been sung, a bell was rung. Papers were distributed while the school sang two stanzas of yet another hymn, and dismissed themselves with the Mizpah benediction, while they carefully folded their story papers!

This was the regular routine. It had been the routine for many years. The twenty-five on the roll of the school were all children who belonged to the congregation. The teachers and the superintendent had filled their respective places for years. They were doing a good piece of work, they thought, for every Sunday had practically the same attendance, showing that the children appreciated the work of the school! There were no mission Sundays, there were no instructions except what the quarterly gave, there was no stewardship taught. Why, this was the Sabbath school of the richest church in town—how could it help but be the best?

THE YOUNG PASTOR, in accepting the call to the church, had made it clear to the Session that he desired to have included in his official position the responsibility of being Supervisor of Religious Education. The term was new, and had to be explained. But an explanation soon won the support of leaders within the official group of the church. Time and again during ensuing months, in committee and officers' meetings suggestions were carried with the statement, "But we have never done that before." Gradually changes were wrought, sometimes so slowly that they were unnoticed, sometimes so rapidly that those affected wondered whether to feel hurt or to go along.

The value of the "back room" was pointed out. The chairs were overhauled, some thrown away, others repaired and resealed. Chairs for little children were secured, and grouped about tables of proper size. Wires were stretched across the room in such manner that curtains hung could effectively divide the room into several classes. Pictures of interest to little ones were hung. The children were taken from the church auditorium. A junior department, with its own school practically separate from the senior school, was formed.

Several adults who had never been thought of as possible teachers were asked to take classes, and a couple of the old-time teachers decided it was time they relinquished their posts to new ones. With the avowed intention of "breaking him into the job" the superintendent himself turned over his office to a young man. To the newer teachers were outlined different plans of teaching and conducting their classes. The value of experience-centered teaching was slowly instilled into their thinking, until almost unconsciously the lesson period became a great experience period, and the extended time of sessions was not a burden, but a constant challenge for even more time.

But still the need was felt for trained leadership. How this could be accomplished seemed the great question. Persuasion and argument failed. Such a thing had never been heard of before in Sabbath school work in the town or even in the county. Without the local school's ever realizing what was behind the action, several of the leaders in the new school were persuaded to accompany the pastor to the county Sunday school convention. At this convention the pastor unexpectedly (to those present) took the floor and introduced a motion whereby there was set up a county leadership school under the auspices of the International Council of Religious Education. His own church and the county do not know to this day that his purpose behind his motion was to have such a training school where his own teachers and workers could go.

The county school became a reality. The next step was to persuade the Session of the church that the registration



and books for those taking courses in this school should be paid by the church. (Since that day the church school itself has undertaken the paying of these expenses.) In the four and a half years (nine terms) in which this county school has since been held, workers from this local school have earned sixty-five units of credit for International Courses. Thus unconsciously there has been woven into the teaching texture of the local school a knowledge and respect for the principles of good teaching—a respect that has been bolstered by the experience of numerous other schools in the county as they too have availed themselves



*The girls are grouped according to ages.*

of the courses offered. Leadership in general, and teaching in particular in the church schools of the county have been elevated as the work of this school has gone into all the local schools of the county. And in no school has it been more noticeable than in the young pastor's own church.

**T**ODAY if one were to attend a service held in the Sabbath school one would find a quite different picture than that of six years ago. In the first place, one would have to come a whole hour and a quarter before the church service, for the school is held then.

Entering the auditorium, where for lack of space the school must still meet, one would notice young people and adults grouped together in the center pews. There are no young children in the room. The superintendent of years before is back. The young man who had taken his place during the transition period has other work to do, and the superintendent who at first did not appreciate the changing conditions, is now at the fore again.

The worship service is not all it might be. It is still more like "opening exercises," but hymns now chosen by the volunteer director of music are in keeping with the day's thought. When the service is over, the classes go to their places, scattered to advantage throughout the auditorium. They mark their attendance and take their offerings, which are at once collected by the secretary-treasurer, who then leaves the room. There now follows an interesting lesson period. The adult class is still small, but twice as large as it once was. Teaching it is the young man who for a while acted as superintendent of the school.

In the other back corner of the room the pastor teaches a dozen teen-age boys. Three classes of girls, grouped according to ages, are also giving good attention to teachers, none of whom were teaching a few years ago when the other picture was painted. When a full lesson period has been exhausted (and while the teachers and classes are still

engaged in their lesson discussion), the bell rings, and again all the senior school assemblies in the center of the room for a closing thought and hymn.

While all this is going on, we should take a look at the other room. The chairs, used in midweek service, are neatly arranged across one end of the room. Before a large group of children, all seated on proper sized chairs, stands a young lady superintendent. The lift door, which can be raised when it is desired that both departments should meet together, is down, for the two departments are conducted separately each week. The junior superintendent, who has taken many leadership courses, conducts a children's worship program.

Following this worship program four teachers gather their classes about their tables, curtains are drawn, and these teachers direct their classes in study prepared for the age level being taught. Later in the morning there is another department program, and following this various



*Juniors follow activities connected with their lessons.*

activities connected with the lesson courses or with projects undertaken by the group as a whole. It is hoped to have a partition put in to take the place of curtains, so that the youngest children may have a room of their own.

A scrutiny of the secretary's books for the entire school will show that enrollment has jumped from 25 to 71. Accurate and honest figuring will disclose the fact that during the past year, even with a measles epidemic in town, the actual attendance percentage for the entire year was 93 per cent. Some twenty new pupils came into the school in the year, and most of these had perfect attendance records from the time they started. A careful census has shown no children within possible range who are not members of a Sabbath school. Why this attendance? It is because the children are keenly interested in the school and the school's activity.

Much has been accomplished, much is still to be done. The finest tribute that can be paid to the teaching staff is that they are not satisfied with what they have accomplished. Long since they have ceased to look at themselves as a small school in a little town. They are dreaming the things of big schools. Seventy-one pupils, with the nine classes, might as well be several hundred pupils, with many classes. The argument "we have never done that before" is no longer heard. In its place is the thought, "let's find a way to do it." Financial consideration, smug complacency of town, and many other factors still stand in the way of undertaking much that is desired, but ways will be found.



## Counting on the Modern Home

(Continued from page 8)

paths which are entirely foreign to their, and your, deepest concerns.

Further, Christian education must count upon the modern home to give *youth* its logical part in the vital tasks which enter the home, the church, and the community. Young people always respond with eagerness when they are challenged to deal with real problems of living but they are not greatly thrilled by shadow boxing unless it is actual training for something worth while. The tragedy is that so often they have been compelled to waste so much energy and time marching to music which the adults can hear while marking time to the music they themselves hear. But, given a chance for real leadership, they can be depended on to step forward with enthusiasm.

Christian education needs the type of modern home in which the *adults* can be shaken from their complacency and guided to undertake again that which gives promise for the future. Too many adults are standing at the doors of their hearts, their homes, their churches, saying "good-by" to the personifications of the dreams they have kept hidden in their hearts through the years. They have not wholly given up, but they are frustrated and inert in the presence of the tragic outcomes in which they have shared. A program of family religion, inspired and guided by the church, would put new life into many of these.

Christian education must count upon the modern home to make the *democratic ideal* a part of the ongoing routine of family living. The need for the democratic ideal is having a new birth of reality these days; individuals and groups increasingly believe that it is the solid anchor which will hold civilization in the time of storm. A creative group experience is the Midas touch of life which all are seeking; once we have felt its magic, nothing less satisfies. This touch the home can uniquely provide.

To point out these needs, involving as they often do shortcomings and inadequacies, without at the same time expressing a strong conviction concerning possible good outcomes, would be almost a misrepresentation.

In all probability every person who reads these words can call to mind parents who are educationally alert; churches and homes which are intelligently cooperating; teachers who are clothing truth in the realism of daily living; young people who are given an adequate leadership opportunity in home and in the church; and homes where Christian sharing makes the democratic ideal a fresh and vital daily experience. But each person will be sobered by the small number of these which can be identified. It is in these two facts that we find the challenge for the United Christian Education Advance. The outcomes here listed are practicable. Our minds need have no doubts and our hearts no fears about the responses which are possible. The results await our consecration and our intelligent effort.

If you are uncertain where to begin your Advance, may I suggest that you concentrate on the hungry, hesitant parents, the eager, expectant children and youth, and the faithful teachers in your church. Bring them this good news for the home. Carry to them specific ways in which they can claim for their own the promises written by God in the minds and hearts of children, young people, and adults. Thus, the home will become a new and pervasive power in Christian education.

## Coming in the Journal

LOOK FOR THESE in the *Journal* in the months ahead!

### TAKING ACCOUNT OF THE WAR

*What's Ahead for Christian Education?* Outstanding leaders in Christian education and related fields have been asked, "What three major changes do you see taking place in Christian education in the next fifteen years?" They will take account of long-term trends, especially as these are affected by the war. Answers will appear during the year.

*Children and War-Time Emotions.* Protecting children from fears and hates of war. For parents and teachers. A series by outstanding workers with children.

*Young People and War.* High school youth and the war. A Christian philosophy for young people in such a time as this. By specially selected writers.

*The Adult Mind and War Time.* What can the church do for men and women—in extending their comprehension of world events, in guiding them into constructive action? A group of articles of great interest.

*Seeking a Just and Durable Peace.* A special issue, probably in October, is being planned to face what Christian education can do about the right kind of peace. Based on March conference under the Federal Council's Commission on a Just and Durable Peace.

*Resources for Personal Christian Living.* Special attention will be given to this matter in worship programs, meditations, and in other ways.

### STRENGTHENING THE ON-GOING PROGRAM

*Regular Features.* These will continue: worship programs, adjusted to present needs; articles on church school administration, teaching methods, leadership education, weekday religious education, vacation schools, community enterprises, news, book reviews, film reviews, curriculum lists. There will still be some twenty-one million pupils in the church schools!

*Special number in May.* Visual education is the theme of this special number, with many interesting articles and pictures on this important method.

*Other Special Numbers.* As during the last two years, there will be occasional issues on special subjects.

*United Advance.* Major developments in the United Christian Education Advance, and reports of activities, particularly on an inter-church basis.

## New Subscription Prices

BECAUSE of increased cost of production due to the war, it has been found necessary to raise the subscription prices of the *International Journal of Religious Education*. These are being kept as low as possible.

Prices effective April 1 are as follows:

Single subscription, one year ..... \$1.50

Three or more in one order ..... 1.25 each

Club of five or more to one address .... 1.15 each



# Wisdom and Vision

For Ministers, Teachers and Worship Committees



Near Spiez, Bernese Oberland, Switzerland

Photo E. Gyger

## Calvary and Easter

A song of sunshine through the rain,  
Of spring across the snow;  
A balm to heal the hurts of pain,  
A peace surpassing woe.  
Lift up your heads, ye sorrowing ones,  
And be ye glad of heart,  
For Calvary and Easter Day  
Were just three days apart!

With shudder of despair and loss  
The world's deep heart is wrung,  
As, lifted high upon his cross,  
The Lord of Glory hung—  
When rocks were rent, and ghostly  
forms  
Stole forth in street and mart;  
But Calvary and Easter Day,  
Earth's blackest day, and whitest day,  
Were just three days apart.

—Author Unknown

## To the Unknown God

He, the Primal One,  
Begetter of the universe, begotten in  
mystery,  
Lord of created things, Lord of heaven  
and earth.  
Who is He?  
How shall we name Him when we offer  
sacrifice?  
He through whom are the Primeval  
waters which were before aught else.  
From their depths arose Fire, the source  
of Life.  
Who is He?  
How shall we name him when we offer  
sacrifice?

He, upholder of the earth and sea,  
Of snow clad heights, encompassing  
the wide regions of air,  
Ruling the sky and realms of light.  
He whose word is eternal,  
Giver of breath and light of power.  
Sole Ruler of the universe, dwelling  
alone in His grandeur: to Whom  
all things bow.  
Lord of Death, Whose path is life im-  
mortal.  
Who is He?  
How shall we name Him when we offer  
sacrifice?  
Thou alone canst fathom Thy mystery:  
There is none beside Thee.

(From the RIG-VEDA, a collection of  
ancient Hindu hymns.)

## Prayer of Parents

O GOD OUR FATHER, we pray for our  
children; and we bless thee for thy  
goodness in giving them to us. En-  
lighten our minds and purify our hearts  
that we may seek for them only what  
is best, and count nothing that we can  
give too great if their lives through us  
may be fulfilled. Deepen our love for  
one another, that so we may surround  
them with a love in which there is no  
fear. Help us to make our home a place  
where they can feel secure, so that they  
may go out from it with happy cour-  
age, and coming back to it find peace  
and rest and confidence renewed. Grant  
that we may lead them toward the high-  
est that we know, and let us learn of  
Christ so that what we know may be

worthy of their soul's needs. And in  
Christ's name we ask it. Amen

WALTER RUSSELL BOWIE<sup>1</sup>

## Beatitudes for Teachers

Blessed are you when you know God:  
For you will then understand that  
He must be The Teacher.

Blessed are you when you teach not:  
But rather lead others to the thresh-  
old of their own minds.

Blessed are you when you are just and  
merciful:  
For justice shall temper your judg-  
ments, and mercy be as an oil  
upon the intolerant spirit.

Blessed are you when you know Love:  
For in that knowledge you are be-  
come a fragment of God's heart;  
For you will be sensitive to the joy  
and sorrow in each life.

Blessed are you when you know Purity:  
For purity will serve as a plumb-  
line testing your motives;  
And your goodness will be swift and  
strong.

Blessed are you when you are dissatis-  
fied with your attainment and  
things "as they are."  
For your restlessness will lead in-  
quiring minds to summits of  
achievement.

Blessed are you when you know beauty:  
For you will lead hearts from things  
fashioned of clay to the High  
Mountain;  
You will lift the veil from Life's  
holy face and see Eternity.

Blessed are you when you have known  
pain:  
For you will then have broken the  
shell that confines your under-  
standing,  
And the Physician within you will  
use you for the healing of others.

Blessed are you when you know the  
secret of death must be sought in the  
heart of life;  
For life and death are one.  
For the heart dreams of spring, and in  
your dream is hidden the gate to  
Eternity.

Blessed are you when Christ is your  
intimate friend:  
For he will crown your gift of self  
with love, and make you an in-  
strument of His peace.

GRACE DEMETRIADES

<sup>1</sup>From *Lift Up Your Hearts*, published by  
the Macmillan Company, 1939.



## Primary Department

By Irene Rockenbach\*

THEME FOR MAY: *Love*

For the month of May, and in keeping with the spirit of its special days, we are emphasizing the thought of love, endeavoring to give love for mother, for home and country a religious interpretation. A child spends most of his time in his home, and home means mother, and mother means home and security. The love of home is akin to love of country. There is grave danger in these turbulent days that children will be unduly terrified and disturbed by talk of war, and lose that sense of security which it is of vital importance that they keep. Teachers and leaders need to keep this in mind. We cannot keep children from hearing about the war—some of them will have relatives at the front—but instead of emphasizing the terrors of the conflict, we can keep them busy doing their small part to help their country in its hour of peril. We can teach love for country and love for the flag—to be proud that they are Americans, and to appreciate those who are serving their country.

### May 3

THEME: *God is love*

ACTIVITIES:

Make May baskets, to hang on the door for shut-in friends, for the pastor and his wife, for the Sunday school superintendent, or for mother. Cardboard boxes, or the round cereal boxes cut in two, may be covered with gay paper, and handles attached with brads. The baskets may be filled with wild flowers or pansies. This may be an opportunity for a week-day excursion to the woods or meadow, if you live in the country. Take a large basket so that the wild flowers may be brought back in good condition.

Hang colored string or yarn on the shrubbery in the church yard for the birds to use in building their nests.

Inspect your department garden, if the children have made one.

Plan a surprise for the mothers—make invitations, asking them to come to the primary room on Mother's Day. Make gifts for mothers.

Learn new songs which you are planning to use during the months of May and June.

QUIET MUSIC: "Cheer,"<sup>1</sup> Barnes

SCRIPTURE: John 3:16a; I John 4:8b; I John 4:11.

SONG: "Praise Him, Praise Him, All Ye Little Children"

PRAYER: We thank thee, O God, for thy great love and watchful care. Help us to love one another. Amen.

SONG: "The Prayer of the Children"

\* Deerfield, Illinois.

<sup>1</sup> Primary Music and Worship, Presbyterian Board of Christian Education, Philadelphia.

POEM:

#### God's Love<sup>2</sup>

We do not see the wind,  
We only hear it sigh;  
It makes the grasses bend  
Whenever it goes by.

We do not see God's love,  
But in our hearts we know  
He watches over us  
Wherever we may go.

We do not have to see  
To know the wind is here;  
We do not have to see  
To know God's love is near.

ELIZABETH CUSHING TAYLOR

STORY: "The Story of Little Trot"<sup>3</sup>

SONG: "God Loves Me"<sup>4</sup>

OFFERING SERVICE

### May 10

(Mother's Day)

THEME: *Love for Mother*

ACTIVITIES:

Make a gift for mother, such as a pansy or violet plant in bloom planted in a small flower pot.

Have a picture of a Madonna in the room, and other pictures of mothers and children on a table, to be examined by early comers.

Learn some of the new songs in this and the following services.

QUIET MUSIC: "Can a Little Child Like Me"<sup>5</sup>

SCRIPTURE: Ephesians 6:1; Exodus 20:12.

PRAYER HYMN: "Can a Little Child Like Me"

CONVERSATION: Talk about the picture of mothers and children, and about the things mothers do for children.

PRAYER: Dear God, we are thankful for our mothers. Help us to show our love by being cheerful and willing helpers at home, and by doing the things our mothers want us to do. Amen.

POEM: "Which Loved Her Best?"<sup>6</sup>

SONG: "Mother Mine"

STORY: "Mother's Day Every Day"

SONG: "The Happy Family"

OFFERING SERVICE

### May 17

THEME: *Love for Home*

ACTIVITY:

Have materials and pictures ready for making a "Happy Home Book." Pictures of rooms in a house—living room, kitchen, bed-

<sup>2</sup> Used by permission of The Methodist Publishing House.

<sup>3</sup> An old story, found in some primary lesson series, such as *Primary Stories*, Pilgrim Series.

<sup>4</sup> When the Little Child Wants to Sing, The Westminster Press, Philadelphia.

<sup>5</sup> Songs for Little People, Pilgrim Press, Boston, Mass.

<sup>6</sup> By Joy Allison, from *Pieces for Every Day the Schools Celebrate*, published by Noble and Noble, 100 Fifth Avenue, New York City. Also found in *Poems for the Very Young Child*, published by Whitman Publishing Co., Racine, Wis., \$1.00, and in some of the primary lesson texts.

<sup>7</sup> Mary C. Odell, *The Story Shop*, published by The Judson Press, Philadelphia, \$1.50.

rooms, bathroom—may be found and cut out of magazines and pasted on sheets of construction paper, pages to be fastened together when the book is completed. Pictures showing the activities of mother and father and other members of the family may be added.

The younger children may enjoy arranging doll furniture in an orange crate doll house, in a corner of the room.

QUIET MUSIC: "Cradle Song," by Schumann (Or other lullaby)

SCRIPTURE: Luke 2:51, 52; Proverbs 20:11

HYMN: "Can a Little Child Like Me"<sup>8</sup>

POEM: "Song for a Little House"<sup>9</sup>

PRAYER: Dear God, we thank thee for our homes. May they be happy places to live in. Help us all to remember to do our share. Amen.

CONVERSATION:

How can children help to make a happy home? (List suggestions on blackboard, or draw free-hand pictures to illustrate. This may include picking up toys, hanging up wraps and clothing, keeping rubbers in place, coming home from school promptly, asking permission to visit playmates, caring for pets, helping with the dishes, mowing the lawn, feeding the chickens, eating what is best for one, refraining from teasing and whining, etc.)

SONG: "We Thank Thee, Father, for our Homes"

STORY:

#### A LITTLE BOY'S HOME IN NAZARETH

A long time ago when Jesus was a boy, he lived in a town called Nazareth, with his mother and father, and younger brothers and sisters.

Joseph, the father, was a carpenter, and was busy all day in his shop, sawing and hammering. He made tables and chests and stools, and yokes for oxen, which he sold to the neighbors. Mary, like all mothers, had a great many things to do in the home—sweeping, washing, baking, and grinding grain into flour. Wherever Mary went, the little boy Jesus went too, sometimes holding tightly to her skirt, and asking questions about the birds, the flowers, the clouds, and the people they met.

When Mary needed water for cooking, Jesus went with her to the village well, for he loved to look down into the clear water, to see his face smiling up at him. When Mary filled her pitcher, he had to have a drink before starting for home. Even a very little boy could help a great deal—he could take turns in grinding the grain into the flour that Mary kneaded into loaves of bread to be baked in the oven. "Run, little son," Mary would say, "gather some sticks of wood for the fire, so that my loaves may bake quickly." And Jesus would bring as many pieces of wood as his small arms could carry.

"What a help you are to me, son," mother Mary would say, smiling at him.

He liked to watch when Mary took the light fragrant loaves from the hot oven, and to help her prepare the supper, so that everything would be ready when Joseph came from the shop.

In the evening, when the sun was setting behind the purple hills, they would go up

<sup>8</sup> By Christopher Morley, in *One Hundred Best Poems*, compiled by Marjorie Barrows, published by Whitman Publishing Company. Sold in ten cent stores.



the steps to the cool flat roof of the little white house, and there Joseph taught Jesus his letters. The book was a part of the Bible, for that was the only lesson-book children had in those days. When lessons were done, and the stars twinkled in the dark blue sky overhead, Jesus listened to stories about David, the shepherd boy, Samuel, the boy who lived with the priest in the temple church, and the baby Moses, who was hidden in a basket among the tall grasses at the riverside. And the mother Mary told Jesus about his Father in heaven, and taught him to pray.

As Jesus grew older, he helped Joseph in the carpenter shop, handing him the tools he needed, sweeping up the chips and the shavings, and in the evening carefully putting the tools away in their places. Soon he was big enough to fetch water from the well all by himself, and to climb the high hills near Nazareth. Sometimes he took his little brothers and sisters out to play in the sunshine, and Mary rejoiced to see how gentle and loving he was with them.

There was no fine furniture in that little white house in Nazareth, no soft carpets or rich draperies. Joseph and Mary were busy people, and often had to work hard to provide food and clothing for their children. But there was love in that home, and happiness and peace, for everyone helped, and each one did his share of the work that must be done to make and keep a happy home.

I.R.

SONG: "A Happy Family"<sup>11</sup>

OFFERING SERVICE

## May 24

THEME: *Love for Country*

ACTIVITIES:

If the children do not know the pledge to the flag, or the songs used in the service to follow, this may be a good time to learn the words.

In many communities children are helping in various ways in war relief work, saving to buy defense stamps, gathering waste paper, etc. They will be eager to talk about the work of the Red Cross, and what they are doing.

Have an American flag on a standard in the room.

Let the children arrange a wreath or garland of flowers and decide who is to present it during the service.

QUIET MUSIC: "America, the Beautiful"

SCRIPTURE: Psalm 144:15b; 72:11b; Deuteronomy 6:18; Galatians 6:10b

HYMN: "My Country, 'Tis of Thee" (First verse)

LEADER: Tell me some of the things that make our country a beautiful land. (Hills, lakes, rivers, woods, fields, mountains, trees, beautiful buildings, homes and gardens.) How much we love our great and beautiful land of America!

HYMN: "My Country, 'Tis of Thee" (Second verse)

LEADER: When we think of our beautiful country, we feel like thanking God for giving us homes in this land, and asking him to keep America beautiful and good.

HYMN: (Last verse)

LEADER:

"Long may our land be bright, with freedom's holy light." Can you name some of the great men who have helped to make our country "bright with freedom's holy light?" (Washington, Lincoln, and other great statesmen and soldiers.) Today we want to honor the memory of our patriots and to show our

love for our country and our flag. (A child chosen in advance may place a wreath or garland of flowers at the base of the flag.)

PRAYER: Our Father, we thank thee for our flag, and for our country whose God is the Lord. We thank thee for brave men and women who have given their lives that we may live in safety and be free to worship thee. Grant that we may never lose our faith in our country and in thee. Amen.

HYMN: "America, the Beautiful"

STORY: "The Flag-Bearer," by Caroline Sherwin Bailey, from *Pilgrim Elementary Teacher*, February, 1918, or "Tony Stays by the Flag"<sup>12</sup>

SALUTE TO THE FLAG: "I pledge allegiance to my flag and to the republic for which it stands; one nation, indivisible, with liberty and justice for all." (This may be sung to the melody of the U.S. Bugle Call: "To the Colors.")

SONG: "My Country's Flag"<sup>13</sup> or "Our Flag"<sup>14</sup>

OFFERING SERVICE: (If it is planned to give money to the Red Cross, or other patriotic purpose, this should be explained at this time. Conclude with a prayer for our country.)

## May 31

THEME: *Love for Others*

ACTIVITIES:

If a department garden has been planted, there may be flowers ready to be picked by early-comers. Bouquets may be made and sent or taken to sick children or other shut-ins.

Hospital picture folders may be made by pasting attractive pictures on both sides of sheets of heavy cardboard (the cardboard backs of pads of stationery, 9 in. by 12 in. or smaller, will do very well) fastening the sheets together in pairs, with short strips of adhesive tape pasted to the top of the sheets. The folders can then be turned to one side or the other, and will stand like tents on the bedside table, so that a small patient too weak to hold a book may enjoy looking at the pictures.

QUIET MUSIC: "Friendliness,"<sup>15</sup> German Folk Song

HYMN: "Lord of the Sunlight"<sup>16</sup>

PRAYER: Dear God, thank you for your love and watchful care. We want to show you that we love you. Help us to remember that the best way of showing our love is to be kind and loving to others. Amen.

SONG: "Friends All Over the World"<sup>17</sup>

LEADER:

Jesus said that the first and greatest commandment was "Thou shalt love the Lord thy God with all thy heart," and that the second was like unto it, "Thou shalt love thy neighbor as thyself."

Who is your neighbor, and my neighbor? Someone asked Jesus that question, and Jesus answered by telling them the story this picture tells (show a picture of the Good Samaritan. Practically every primary picture set contains this picture. If the children are familiar with the story, let them tell it, or outline it briefly yourself).

POEM:

### WHO IS YOUR NEIGHBOR?<sup>18</sup>

"Who is your neighbor?" I asked a child; And, pausing, he looked at me, and smiled.

<sup>9</sup> Good American Vacation Lessons, Pilgrim Press, Boston.

<sup>10</sup> Song and Play for Children, Pilgrim Press, Boston, Mass.

"My neighbor is Tony who lives down the street,

The boy with broken and twisted feet; Maggie who washes and irons my clothes, And the O'Shawnessy's, Denny and Rose. These are my neighbors and many more—The shiny black boy from the other shore; The man who sells papers down our block; The new boy in school, the one called Jock; The folks on the hill with money to burn, Those who for food must wait their turn." "Thank you," I answered, and shaking his hand,

I smiled. "For though I am not from this land I, too, am your neighbor. God loves everyone. It makes us all brothers, each under the sun."

MARY C. ODELL

SONG: "Children of One Father"<sup>11,12</sup>

STORY:

### THE LEGEND OF THE GREAT DIPPER<sup>14</sup>

Here is the old, old story of the Great Dipper, a tale which children listened to ages before you were born.

Long, long before the days of Long-Ago, a little maiden and her mother lived happily near a great forest. The child sang merrily as she brought cold sparkling water in a queer little pail from a bubbling spring near by.

"What a wonderful gift water is!" her good mother used to exclaim as the little girl handed her a fresh drink in a dipper that would look as queer to us today as would the quaint pail. "God was surely good when he gave us this precious thing without which nothing could long continue, to live!"

Then a great famine came upon the land. The life-giving water in the springs, the little streams, and the mighty rivers all over the land were dried up by the fierce heat of the sun. No rain fell on the parched earth and the pretty flowers that used to grow along the child's path to the spring shriveled and died. Since the spring itself dried up the little girl could not get a bit of water for her mother who was now suffering from a fever.

At last the little maiden could no longer stand hearing her mother begging for a few drops of water to cool her parched tongue.

It was already dark, but taking her dipper, she started out to find a bit of precious water which was fast disappearing from the land. On and on she wandered in the dense forest hoping to find a little stream or spring which the fierce heat of the sun had not entirely dried up. But her search was vain.

Wearily and discouraged she sank down on the moss and asked God to help her find some water for her poor, sick mother. New courage came to her heart and picking up her dipper which she had laid beside her, she was about to go on her quest again when she discovered that it was filled with water.

She was so happy that she forgot all about her own thirst and weariness and started to run home as fast as she could. But, after a bit, she stumbled and sank wearily to the ground. She was aroused by a warm touch on her hand and the piteous cry of a stray dog nearly dying from thirst. "Poor little dog," she said, kindly, "I will give you a little of my precious water. There will still

<sup>11</sup> From Baptist Leader, copyright by The American Baptist Publication Society, Philadelphia. Used by permission.

<sup>12</sup> Worship and Conduct Songs for Beginners and Primaries, Presbyterian Committee of Publication, Richmond, Va.

<sup>13</sup> Song Friends for Younger Children, The Vaile Company, Rock Island, Ill.

<sup>14</sup> From The Elementary Teacher. Used by permission of the Methodist Publishing House, Nashville, Tenn.



be enough left for mother if I do not drink any of it myself."

As she poured some of the water into the palm of her hand and let the thirsty dog lap it, a strange thing happened. The dipper, which had been only of common metal, changed into silver and became larger, so that it held much more water than it did before she shared it with the stray dog. In the darkness the little girl did not know anything about the change which had taken place, and went on again toward her home.

Right at the edge of the great forest a stranger stopped her and begged for a drink of her precious water. For a moment she hesitated, then she held her dipper toward him and told him to take a drink. Although the little girl did not notice it, another strange and wonderful thing happened. As the dipper touched the stranger's parched lips it turned to gold, and although he drank and drank, still the golden dipper was full to the brim.

Weary and athirst the child hurried on again toward home. When she reached there she was very faint, but with the little strength left her she held her dipper to her mother's

parched lips. The water acted like magic, and soon the mother opened her eyes and grew ever so much better. She saw at once how weary and faint her little girl was, and then she held the dipper to her lips and bade her drink. Soon the brave child was revived and the mother hugged her happily to her breast.

As the little girl and her mother gazed lovingly into each other's eyes a curious thing was again happening to the dipper. It was no longer plain gold, but sparkled all over with precious stones. In the twinkling of an eye it had been turned into a diamond dipper. More wonderful still, the beautiful dipper began moving up, up until at last it found a resting place in the blue sky, to tell the world the story of the child who forgot her own need in love for others.

The next time some one points out for you the stars in the dark blue sky arranged in such a way that they look like a great dipper, I am sure that you will think it more beautiful than ever because of the story which has come down to us through the long, long years.

SONG: "Be ye Kind"<sup>5</sup>

OFFERING SERVICE

permits a wide variance in emphasis, a choice of a poem, hymn or passage of Scripture that best expresses your committee's own idea of the general theme may be chosen to be repeated at some time during each service. An appropriate one is the poem, "Sharing" by Edith Kent Battle.<sup>2</sup>

## Junior Department

By Dorothy B. Fritz\*

THEME FOR MAY: *Acting as Christians*

### For the Leader

During April we considered the importance of right thinking. But juniors are accustomed to being "doers of the word." Putting thought into action is their way of life. It was Jesus' way of life, too. His last command was one of action, "Go ye!" So during this month, we will try to think of ways in which juniors can make Christian living a reality. Certain patterns of Christian life should be recognized as sources of power for everything we do—accurate knowledge, use of all our abilities, doing a job thoroughly and well, being a good friend, becoming part of a world fellowship.

If Timothy 2:15 in the King James version may be compared with the new Goodspeed translation, as a key verse: "Do your best to win God's approval as a workman who has nothing to be ashamed of, but rightly shapes the word of truth."

Again, it is suggested that details of the program be worked out with committees from the juniors, including such things as choice of appropriate hymns, Scripture and poems, and preparation for leading certain parts of the service. Hymns mentioned here are to be found, with few exceptions in standard junior hymnals.<sup>3</sup>

If you have had experience with the use of choral speech, Scripture and poetry can be effectively presented in this way, also the words to hymns not available for singing by the group. Since the theme for the month

\* Director of Religious Education, Westminster Presbyterian Church, Albany, N.Y.

<sup>2</sup> These are designated as follows:

(a) *Singing Worship*, by Edith Lovell Thomas, The Abingdon Press, 1935

(b) *Hymns for Junior Worship*, The Westminster Press, 1940

(j) *The Junior Church School Hymnal*, The Westminster Press, 1937

(m) *Musical Moments in Worship*, by Edith Lovell Thomas, The Abingdon Press, 1935

### May 3

THEME: *Seek and Ye Shall Find*

PRELUDE: Arr. from "Finlandia," by Sibelius (h)<sup>1</sup>

*Leader*—Some very beautiful words have been written to the music you have just heard. They are sung by your older brothers and sisters at their meetings, and at summer conferences. But they can belong to you, too, for they are about "doers of the word, not hearers only." Miss . . . will sing them for us.

SOLO: "We Would Be Building," which can be found in the newer hymnals or purchased in leaflet form from The Westminster Press, Witherspoon Building, Philadelphia, Pa.

LEADER:

For the next few weeks we will think about ways in which we can build, working with God to make his kingdom come on earth. In the Bible there is a verse which Paul wrote to young Timothy about becoming a good workman, a good builder. Let us hear it given in two ways, first as it was translated into English three hundred years ago, and then as it was translated as we would say it. (II Timothy 2:15 is read from the King James and Goodspeed versions. For latter, see introduction.) These words tell us that it is important to be a good workman, and that one way to do it is to learn the facts, or the truth about things. Many wise people have thought the Bible to be the most important book to study in learning how to live, for in it is a record of man's discovery of the laws of God and how to use them. Let us hear what the Bible says about getting knowledge.

SCRIPTURE: (by a junior) Proverbs 8:10, 11, 14-20, 32 and 35

<sup>2</sup> *The International Journal of Religious Education*, November 1934, p. 27, also in the Pupil's Work Book of *Riches to Share*, by Alice Bartow Hobensack, The Abingdon Press, 1937.

RESPONSE TO SCRIPTURE: "The Word of God Shall Be My Guide" (h)

STORY:

### THE STORY OF JEROME

Once there was a boy whose favorite words might be familiar to you: "Father, was that true?" For although Jerome lived many years ago, and did not ask the same questions you might ask, they were the same kind. "Mother, when did Grandfather first hear about Jesus?" "Tell me about Great-Uncle Jerome and the lions. Why did his emperor hate the Christians?—ours is a Christian himself." Even when Jerome was old enough to read, he asked for stories, for in those days only kings and noblemen owned books. Every word and picture had to be made by hand, and it took months and sometimes years to make a book. They were very precious. Although Jerome's father was very rich, he owned but two.

And there were many exciting things to hear about in those days: all the strange and wonderful things Jesus had said and done; the brave journeys of Paul; tales of the emperor Nero who hated the Christians because they honored and loved God more than himself, and how bravely they faced torture; stories of gallant Judas Maccabaeus who fought against Rome for freedom, David who faced the giant Goliath, Moses and Abraham who traveled into strange lands. Jerome heard them again and again.

One day his father said, "Son, it is time for you to go to Rome to study if you are to be a wise and good leader of our people." So off to school went Jerome. And there in the emperor's city he saw his first real library, very small compared to our big ones today. Perhaps there were a hundred books, written on leather scrolls or parchment sheets, and carefully put away in jeweled cases or embroidered cloth. Jerome longed for some books of his own. He saved his spending money for materials, and began to copy the words he loved best. When he found a book written in another language than his own, he would study it, until at last he wrote joyfully to his mother, "Mother, I can now read not only our Latin tongue, but Greek and Hebrew as well."

Jerome had planned to be a lawyer when he grew up, but he began to think more and more about making books. "Perhaps other boys and girls want to hear and read stories, too," he thought. "If I were to go to the land of Jesus, study the old books there, and talk to the people who know about them, I could write them out carefully in our tongue, for those who cannot study Greek and Hebrew."

Many people became interested in his plan. The Pope, Damasus, said, "Jerome, if you do this, we will have many copies made, that all our people may know it. We will call it the Vulgate Bible." A very wealthy woman named Paula promised, "I will build a great monastery in Bethlehem, in which you and your helpers may live as you do this great work."

Other young men and women went with him, to help in the writing and to keep the house. For thirty-five years they worked in Bethlehem, with Jerome as their leader. He went to the synagogues saying, "May I have your oldest books? I want to write the stories of your people in the words of my people." And priests and rabbis and the disciples of Jesus would take their books and letters carefully from the chests for him to use. He would go to the Christians saying, "May I see the letters and stories you have about Jesus—especially those written by men who knew him, or his apostles?" And they would give him the writings of Matthew and Dr. Luke, Mark, John and Paul. When he had carefully studied every word, and



knew its exact meaning, he would put it down in Latin, and his helpers would copy it as carefully, counting every word over and over that none might be lost.

Jerome was an old, old man when the work was finished, but no doubt it would make him happy to know how many thousands of boys and girls now have Bibles because he made it so much easier to read them.

#### THE SERVICE OF OFFERING:

*Ascription:* James 1:17

*Reception of the Offering*

*Prayer-Response:* "We Give Thee But Thine Own" (h, s)

HYMN: "The Wise May Bring Their Learning" (j)

The choice of hymns depends upon the specific emphasis you desire. Some excellent ones for use during these services are:

(s) "My Master Was a Worker"; "A Workman in a Village Home"; "Workers Together"; "O, Master Workman of the Race"; "Hail, Hero Workers"; "Forward Through the Ages"; "Now Praise We Great and Famous Men."

(h) "At Work Beside His Father's Bench"; "Just As I Am, Thine Own to Be"; "All the World's Working"; "The Workers." "We Would be Building" and "That Cause Can Neither be Lost nor Stayed" are also of value, having been previously mentioned.

PRAYER: Our Father, help us to use our minds to become good workmen for thee. When there is something to be done, may we be willing to learn why it is necessary and how best to do it. Bless those who search for truth, those who teach it, and those who listen and use it, we pray thee. Amen

### May 10

THEME: *Using Our Talents*

PRELUDE: "Theme from a Sonata" (h), by Ludwig von Beethoven

*Leader:* The music you have heard, and all that we will use today, was written by Beethoven. Sometimes we do not use the abilities God has given us. He did, and went on writing beautiful music in spite of poverty and loss of his hearing, because he believed that music could bring out the best in people and help them live as God wants them to do. With everyone doing his part, life could be a song of joy, such as the one we will sing. Beethoven wrote it, but never heard it, for it was written after he was entirely deaf.

HYMN: "Joyful, Joyful, We Adore Thee" (h)

LEADER: Just as an arm or hand becomes weak and flabby if never used, so our abilities and talents are taken from us if we do not develop them. Jesus told us this in a story about a kind of money called talents, but it means the same thing.

SCRIPTURE: Matthew 25:14-30 (it is sometimes interesting to work with your junior committee on a paraphrase of a story such as this, having them tell it in their own words. For example, see page seven of the Pupil's Work Book of *Riches to Share* by Alice Bartow Hobensack.<sup>3</sup> Also, "A Modern Parable" from *Living Together* by Frances M. Dadmun.<sup>4</sup>

USING OUR TALENTS: (Many people help to make the church school experience of the juniors a happy and worthwhile one. At this point, there may be a ritual of gratitude for such helpers, using their own

<sup>3</sup> *Riches to Share*, by Alice Hobensack, The Abingdon Press, 1937.

<sup>4</sup> *Living Together*, by Frances M. Dadmun, The Beacon Press, 1915.

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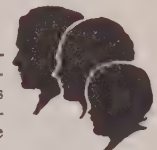
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names, or mentioning the work they do. As:)

*Leader*—Let us unite in thanks for all those who help us to enjoy the work of our department. For those who keep our room clean and comfortable:

*Response*—We thank thee, our Father. (To be extended as desired)

#### THE SERVICE OF OFFERING:

*Ascription:* I Chronicles 29:13-14

*Reception of the Offering*

*Prayer-Response:* "All Things Come of Thee" (s-h), an offering chant by Beethoven

HYMN: "God of the Earth, the Sky, the Sea," sung to the tune *Alsace*, which is arranged from Beethoven's Larghetto from the Second Symphony.

PRAYER: Our Father, help us to discover all our talents, and use them faithfully and well. We know they are the richest of many good gifts thou hast given us, and we do not want to waste them. Amen

### May 17

THEME: *All Manner of Workmanship*

PRELUDE: "The Bells of Novogorod" (m) arr. by Phillips. This is a Russian song imitating church bells. The words given may be sung by a soloist as it is played a second time. Any instrumental selection with the sound of bells or chimes may be substituted.

LEADERS—In the music you have heard the sound of bells, such as call people to worship the world over. That their tone may be clear and sweet and true, skillful workmen put in many hours of labor.

HYMN: "When Morning Gilds the Skies" (s)

In some hymnals the verse given below is not used, but it should be at this time.

When'er the sweet church bell  
Peals over hill and dell,  
May Jesus Christ be praised!  
O hark to what it sings,  
As joyfully it rings,  
May Jesus Christ be praised!

#### LEADER:

The bells are but one part of a temple of God. Many other skills, many workmen are necessary to build it. And so, if we are to help build his kingdom on earth we must learn to do something well. We must study and practice and use the special things we are given to do for the good of all. When

the first building was made for the worship of God, it was a tent-church. It took trained minds, and willing hearts and skillful hands to make it.

SCRIPTURE: Exodus 36:2; 35:30-35; 36:1; 35:25-26, and 29 (re-arranged for clarity and emphasis)

A STORY: "How Our Church Grew" At this point if there is time both in the service and for advance research and preparation, the story of the building of the local church should be given, bringing out the many skills and services necessary to build and maintain it.

#### THE SERVICE OF OFFERING:

*Ascription:* Exodus 35:4-5 (omitting the last phrase, "gold and silver and brass") and v. 22

*Reception of the Offering*

*Prayer-Response:* "Thy Work, O God, Needs Many Hands" (s-h)

HYMN: "O Master Workman of the Race" (s-h)

PRAYER: God, the creator of all things, who knew the joy of labor and of rest from labor, help us to learn to do our special tasks well. May we be wise and skillful and earnest, that the work we do may be of real use in thy world. In the name of Jesus, the carpenter of Nazareth, we ask it. Amen.

### May 24

THEME: *At All Times*

PRELUDE: "Lord, I Want to be a Christian" arr. by Curry (h). To be played with violin obbligato if possible.

*Leader:* You have been listening to one of the finest of our Negro spirituals. It speaks about being more loving in our hearts. One way to really live as Christians is to be a good friend, loyal and helpful to those near and dear to us, friendly to all. The Bible says that a friend loveth at all times.

SOLO: "Lord, I Want To Be a Christian"

*Leader:* We sometimes sing a hymn which means the same thing. It was written by a young man who had gone to Japan to help the people there, and was sent back to his mother as a birthday promise to her.

HYMN: "I Would Be True" (j)

LEADER: The Bible says many good things about true friendship. We will hear some of them.

SCRIPTURE: (by juniors)



1. A friend can be of great help to us: (Read Proverbs 27:6a, 9)

2. There are conditions to friendship: (Read Proverbs 18:24a, John 15:14)

3. A true friend puts no limits on his friendship: (Read John 15:15, 13)

4. We want friends we can trust—and we want to be that kind of a friend. Untrustworthy friends, or those who lead us in the wrong way, are not good. (Read Proverbs 22:24a; 25:19; Zechariah 13:6)

5. Friends are very close to each other, as the members of a family. The best friendship of all is to be friends with God. (Read I John 3:1a, b, 2)

6. To be a friend of God, we must be a friend to all, even our enemies, in the spirit of the Good Samaritan. (Read I John 4:7, 20)

#### THE SERVICE OF OFFERING:

*Ascription:* John 3:16

*Reception of the Offering*

*Prayer-Response:* "Bless Thou the Gifts" (h)

HYMN: "What a Friend We Have in Jesus" (traditional) or "My Master Was a Worker" (s)

PRAYER

May 31

THEME: *All the World*

PRELUDE: ART. from "How Beautiful Upon the Mountains" by Handel (j)

LEADER:

Today we think especially of men who fought our wars, and died for our freedom and well-being. But even in the midst of a war we have learned that love is stronger than hate, and that those who bring good tidings of peace and find ways to help men live together happily are longest remembered and most deeply loved. Often in our lives we meet people whose color, or language or ways of living differ from ours. Sometimes we find it hard to be friends, but we would not if we could see instead of the differences, the ways in which we are alike, and the things we can share with each other. As Abraham Lincoln said, let us here "highly resolve that these . . . shall not have died in vain" by trying to make the kind of world in which men can live and work, rather than fight and die.

HYMN: "The World Came to My Home One Day" (s-h) (This would be even more effective if used as a solo)

LEADER: Almost the last thing Jesus did was to tell his disciples to go into all the world and tell the story of God's love and the brotherhood of man, until the whole world became his kingdom. This was not to be done by hate and fear, but by love and service. Paul said the same thing later in writing a letter to the Romans.

SCRIPTURE: Romans 10:12-15

A DRAMATIC RITUAL: "All of Us"

*Leader:* In this country we hear people speak of "the melting pot," which means that many kinds of people come to our shores, but soon become one people—the United States of America; Americans. In no other place has this been so true. Each kind of person who came to our shores has something of worth to bring to this melting pot, just as we put all kinds of metal together to make jewelry, or airplanes, or many other beautiful and useful things. Together they are stronger and more useful than apart. Let us think of some of the people who have helped make America strong.

(It will be necessary to work out this part of the service in advance. If possible, in place of the countries mentioned here, those which actually form the background of the group should be used. If, on this day, costumes and objects that are authentic can be produced, the meaning of the service will be enhanced.)

*A junior boy representing the United States:* I am an American. That means I am many people in one, from all over the world. In me are combined the strengths and skills, the hopes and ideals, yes, even the weaknesses and fears, of them all. One thing made me possible: a common hope of freedom. I am glad for all that has made me what I am, and am determined, with God's help, to make that common hope a reality, in peace and war.

See [or hear, if a real dramatization is not possible] now those who are now my own.

*Scandinavia:* I brought to America a strong body, used to cold and hardship and long hours of labor.

*Pilgrim or Puritan:* I brought to America a deep desire for religious freedom, and right living.

*Indian:* I gave to those who came to my

ancient home skills which made it possible for them to conquer the wilderness.

*Negro:* My finest gifts to America were those of loyal service and a joyous heart.

*Italian:* My gifts to America were music and color.

*Jew:* I have brought an undying faith, and sound ideals of home life, to this new land.

*German:* My gifts to America were hatred of oppression, and patience in study and research.

(These may be expanded in any way desired)

*The American* (in closing): To these I give my thanks, and my promise to use their gifts wisely and well. Many of you kinsmen have died on my battlefields, and to them we pledge once more our determination to make their hope of freedom and safety a reality.

#### THE SERVICE OF OFFERING:

*Ascription:* Isaiah 2:4

*Reception of the Offering*

*Prayer-Response:* "Thy Work, O God, Needs Many Hands" (s, h)

HYMN: "O Beautiful for Spacious Skies"

PRAYER (concluding with the Lord's Prayer)

## Intermediate Department

By Mae Sigler\*

THEME FOR MAY: *What the Church Expects of Jesus' Friends*

### To the Counsellor

Encouraging intermediates to join the church and then letting them flounder along by themselves is one of the common sins of the church, and the counsellors of intermediates in the church. The worship services for April, May, and June are designed to help intermediates know what is expected of them as followers of Jesus and members of the church. Whether the intermediates are really a working part of the church depends upon what they do for the church. We must interpret the intermediates to the rest of the church and find activities in which they may engage which will help the church. We must not only work with worship committees to plan worship services, we must help our intermediates translate worship into action.

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May 3

THEME: *Generous with Time*

WORSHIP CENTER: A large calendar or an hour glass or any other symbol of time which the committee may originate. Your committee may wish to use a picture of your church throughout the entire month of May. Place candles on both sides of the altar.

\* Superintendent of the Intermediate Department, Trinity Methodist Church, Lincoln, Nebraska.

PRELUDE: "Largo, New World" by Dvorak

CALL TO WORSHIP:

*Leader:* God has given his gift of time to everyone. Let us consider how we can use it.

*Response:* We have no time we can call our own. There are home duties, school, work and play. Our time is all planned for us. What can we do about the use of our time?

*Leader:* God has not only given us time. He has given us minds with which we can plan the use of our time. Again I say, let us consider how God wants us to use our time.

HYMN: "Take Time to Be Holy"

CANDLE LIGHTING CEREMONY:

(The group may hum "Take Time to Be Holy" while the candles are being lit.) As two intermediates light the candles the leader may say, (1) "We light this candle to signify the human Jesus, who used part of his time to make a living in the carpenter shop." (2) "We light this candle to signify the divine Jesus who used most of his time to bring the kingdom of God to this earth."

INTRODUCTION OF THEME: (By leader)

One of the precious possessions which God has given to each one of us is time. It does not matter if we live in the eastern time zone, the central, the Rocky Mountain, or Pacific time zones, we all have twenty-four hours in every day. One of the first things our church expects of us is that we shall so plan our time that we have a generous portion to give to the work of the church. The adults in the church call it stewardship of time. Let us think together about our use of the twenty-four hours in every day. How do you use your time?

(The leader and various intermediates may carry on a conversation which reveals that about eight hours are spent in school and in going to and from school, two hours in eating, nine or ten hours in sleep. They may reveal their own schedules as to home duties and work and play.)

*Leader:* There doesn't seem to be much time left in our day for talking with God and learning his purpose for our lives. In a recent magazine article in which Gene Tunney pleads for exercise of the body, he also refers to prayer as a quickening, cleansing discipline of the spirit. Our church expects Jesus' friends to find some time each day for prayer.

*Intermediate:* Then there are the regular church services which we are expected to



attend. True friends of Jesus should be doing many things outside the regular church services in which we are helping others. There just isn't time enough for all these things.

**Leader:** Well, let's see. Fourteen waking hours a day, ninety-eight waking hours during the week. If we would give fifteen minutes each day to prayer, that would be one hour and forty-five minutes during the week. One hour for church services, one hour for church school, an hour for choir, and an hour for other outside church activities, is only five hours and forty-five minutes out of ninety-eight, that is not nearly a tenth of our time. We ought to be able to do that.

**Intermediate:** Do you mean that we should divide our time and say, "During this time I am a Christian?"

**Leader:** No, of course not. But we should give some of our time to learning what is expected of a Christian. Maybe this creed would sum up all that we have been trying to say.

**CREED:** (Unison)

We intermediates believe,

That God is our father, and Jesus is our best friend;

That the church is one of the best organizations through which we may come to know God and Jesus,

That prayer, reading the Bible, worshiping in God's church and working for others with our hands and heads and hearts are all ways in which we can show our love of God and Jesus.

So, we intermediates promise

To plan our time so we give generously of it to the church and to all who need our help.

**HYMN:** "Give of Your Best to the Master"

**PRAYER BENEDICTION:** Dear God, father of us all, help us during the coming days to plan our time well, so that we may truly be thy children and friends of Jesus. Amen.

## May 10

**THEME:** *Generous with Possessions*

**WORSHIP CENTER:** The picture of your church, or, the offering plates of the church with some boxes of church envelopes placed in the top plate. On both sides place candles.

**PRELUDE:** "Andante, Surprise Symphony" by Haydn

**CALL TO WORSHIP:** Jesus said, "Freely ye have received, freely give." Let us consider how we may give freely to the Lord. Paul said, "God loveth a cheerful giver." Let us think together about giving cheerfully to the Lord.

**HYMN:** "Rise up, O Men of God"

**CANDLE LIGHTING CEREMONY:** As two intermediates light the candles the leader may say, "God has given us the greatest gift of all, his son Jesus, who is our friend. Let us light the candles (1) to signify the human side of Jesus' life, (2) to signify the divine side of Jesus' life."

**INTRODUCTION TO THE THEME:** The friends of Jesus do not need to wonder about what and how Jesus expects us to give. The New Testament tells us very plainly what he taught about giving.

**First:** There is the story of the widow who gave all she had to the church. Let us read the story in Mark 12: 41-44. How does our giving compare with that?

**Second:** There is also the story of the rich young ruler who had obeyed all the com-

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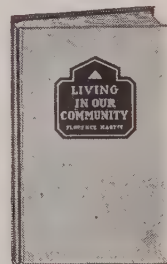
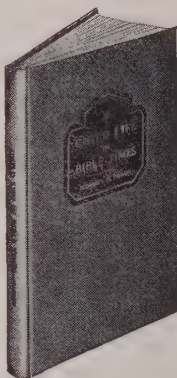
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mandments of the Scripture and the church but who was not yet satisfied with his life. Jesus told him to sell all he had and give to the poor. (Read Mark 10: 17-22)

**Third:** In the synagogue school of his boyhood Jesus must have read about the building of the first Jewish temple in the wilderness. It is one of the thrilling stories in the Old Testament. It tells how the Israelites, with willing hearts brought their precious possessions for the building of the church in the wilderness. (Exodus 35)

**Meditation:** Have you ever thought about the gifts that have been given to build your own church? Look around you. No matter how humble you may think your church is, or how grand it may seem to you, someone has given and given so that your church might be built and maintained. How much do you give to others? Some believe that it should be a tenth of all you earn. That is a good beginning or goal. Among the happiest givers to God's church are those who put aside a certain portion of everything they earn and give it to God's work. Some farm women give all the money from the eggs their hens lay on Sunday to the work of the church. Some farm boys and girls raise an acre of corn or a pig or calf or lamb and give the money from their product to the church. Each one of us must think through our individual finances and decide how we may give generously to the church.

**UNISON:**

We intermediates believe

That God is our father, and Jesus is our best friend,

That the church is one of the best organizations through which we may come to know God and Jesus,

That in our Bibles and in all the teachings of the church we learn that we should give freely to the Lord;

Therefore, we intermediates promise

That we will plan the use of our time and our possessions so that we may give both generously to God's work.

**HYMN:** "Give of Your Best to the Master"

**PRAYER BENEDICTION**

## May 17

**THEME:** *Generous with Talents*

**WORSHIP CENTER:** Either a seven branched candlelabra with candles of seven different colors, or a flower vase with seven different colors or kinds of flowers to form a mixed bouquet.

**PRELUDE:** "Theme, Harmonious Blacksmith," by Handel

**CALL TO WORSHIP:** Come, let us think together about how each one of us may do something for the church, and as we do little things grow into doing bigger things.

**HYMN:** "Master, No Offering, Costly and Sweet"

**SCRIPTURE:** Matthew 25:15-29 (May be told, or read, or dramatized.)

**Intermediate:** The master was not fair! It's not right to take away the little one person has and give it to one who already has a great deal.

**Meditation:** That depends upon how you look at the situation. Remember all the servants were given money as the master thought they were able to take care of it. But the one servant did not use that which he had. It is one of the laws of nature and



of the spirit that as we use our mind it grows keener, as we use our muscles they grow stronger, and as we give of ourselves to a great cause our personalities grow finer. If we do not use the talents we have, small though they may be, the few we do have will be taken from us. We all have some talent which we can give to God and his church.

#### BUILDING THE WORSHIP CENTER:

**Leader:** Upon the altar are seven candles, all of different colors. Each color is needed to form the rainbow. As we light the candles we shall mention the talents we think each color symbolizes. (If you choose to use flowers, the leader might present the idea that each flower has something of beauty that is different from every other flower, and that each contributes to the beauty of a bouquet.)

(The worship committee may work out their own symbolism for either the candles or the flowers. Here are some suggestions.) Red, ability to work with your hands; orange, ability to sing; yellow, ability to smile or be friendly; green, ability to read well; blue, ability to play an instrument; indigo, willingness to forget self; violet, ability to see what needs to be done.

**LEADER:** The ushers are going to give you a slip of paper and a pencil. Will you each write your name and what you can do for the church? But, you may say, I can't do a thing, not even any of the things mentioned while we were building the worship center. Let us listen to a story about a pastor of a church. Perhaps it is your church and mine.

#### STORY MEDITATION:

##### THINGS TO BE DONE

The room was dark. The day's work was supposed to be done. But Mr. James, the minister, could not sleep. He had worked all day from six in the morning when he shoveled the snow from the parsonage sidewalk until midnight when he closed the book he was reading in order to prepare for Sunday's sermon. But still he could not sleep because he was thinking of all the things he had not been able to do that day.

There was elderly Mr. McCormick who loved company and needed someone to read to him since his eyesight was almost gone. That pile of Sunday school papers left over from the past year and thrown in the back room needed sorting because the children's ward in the hospital would love to read them. How he wished both Mr. and Mrs. Smith could come to the church suppers together some time. But they couldn't afford to pay anyone to stay with their two small children.

He must help Mrs. Jones, the superintendent of the primary department, find someone who could play the piano for the department. Mrs. Gibbons in the junior department needed some poems and stories for her worship services. She said she had had them collected but just couldn't find time to clip and mount them. That reminded him, little sick Eleanor King needed a scrap book to amuse her.

And so his mind wandered on. He had spent much valuable time that day running errands for the women who were preparing for the big church supper the next day. And they would need help tomorrow, too. Then Mr. Roberts, the church financial secretary, had some church envelopes all ready to deliver to some people who could not get to church often but wanted envelopes. But Mr. Roberts was ill with a bad cold.

Day after tomorrow was the day he must

mimeograph the church bulletin. If he only had someone to fold the bulletins and help him run them through. And thinking of the church service, the altar cloth looked shabbier every Sunday. It would not be difficult to make a new one.

Finally Mr. James fell asleep. And he dreamed that the intermediates asked him to come and tell them what they could do for the church. He awoke with a start. That was it! He would ask the intermediates to help. Jim would be glad to deliver the envelopes. Mary and Nancy would sort the papers, and Jane loved to stay with children. The intermediates could solve his problem if they would stick to their jobs. Yes, he knew he could depend on them.

**LEADER:** Will you all write on your slip of paper the things you could do for your church, and as we sing "Give of Your Best to the Master" will you come forward and place your slip of paper on the altar, thus signifying your willingness to give of your talents to your church.

**HYMN:** "Give of Your Best to the Master." (After the intermediates pass the altar they may go directly to their next activity.)

## May 24

**THEME:** *Full of Enthusiasm*

**WORSHIP CENTER:** A picture of your church with flowers on one side and a single candle on the other.

**PRELUDE:** "Crusaders March," Scharwenka

**CALL TO WORSHIP:** God of the spirit, open wide our hearts and souls and minds that we may learn how to give of our time, our possessions and ourselves to thee and thy church.

**HYMN:** "Lord of Health, Thou Life Within Us"

**INTRODUCTION TO SCRIPTURE:**

This is pentecostal Sunday. Some of you will think, "Where have I heard of that before?" Others of you will say, "That doesn't mean anything to me," but to the disciples of Jesus it was a living experience. Pentecost means fifty days after Passover and was a Jewish festival. But the Pentecost after the Passover time when Jesus was crucified was a glowing experience to the apostles. Let us hear what Luke wrote about that Pentecost.

**SCRIPTURE:** Luke 24:49-53. Acts 2:1-4.

**CANDLE LIGHTING CEREMONY:**

As an intermediate lights the single candle on the altar the leader may say, "We light this candle to signify the Holy Spirit which came to the followers of Jesus on the day of Pentecost. We pray that the Holy Spirit, the glow of enthusiasm, the power to do great things for God, may enter our lives this day."

**STORY:**

#### LEVI FEELS THE HOLY SPIRIT

Tomorrow was the feast of the Pentecost in Jerusalem. As twelve year old Levi lay upon his pallet he thought of all that had happened in the last fifty days since the feast of the Passover. There had been the beautiful services in honor of the Passover in the Temple, and the awe-inspiring feast in the home of his uncle and aunt when all his family had eaten the passover lamb together. Then had come stark tragedy when their friend Jesus had been crucified on the cross—Jesus, whom they all believed was the Messiah whom the prophet Isaiah had promised. For two nights Levi's father and mother had not slept.

Then on the third day Peter had come running to tell them that Jesus was alive

again. Somehow, in the little time between Jesus' resurrection and his glorious ascension into heaven he had made them realize that they must carry on his work and he had talked about a Holy Spirit which would give them power. Levi had a feeling that great things might happen tomorrow on the feast of the Pentecost. He must awake early in the morning.

And he did. Jerusalem was full of people, all going to the Temple. After the service the followers of Jesus all met together. Levi was allowed to go too. Everyone seemed to be thinking of Jesus and how they could help spread the good news about him to all their friends and to the people outside of Jerusalem who had never heard of this Jesus who had risen from the dead. Levi was wondering how he could help too.

Then suddenly it seemed as if a blast of wind filled the whole house and everyone began to talk joyfully together. There was every nationality there but they all understood each other. It seemed to Levi that this was God's way of telling them that if they were enthusiastic about Jesus and served him, other people would understand them no matter what language they spoke. Everyone was so happy that strangers thought they were drunk. Peter arose to explain to the crowd that began to assemble telling them about Jesus and why they were all so happy. Then the crowd began to ask questions and Peter talked on and on. Levi thrilled as he heard Peter talk so enthusiastically and so seriously about Jesus and what he could mean to each person who would follow him. And when Peter had finished speaking, three thousand people came and asked to be baptized. How Levi wished his friends, James and Aaron and Mark could have heard Peter talk, and have seen him and the rest of the disciples baptizing people. Now with so many friends of Jesus in every part of the world, surely they could tell more and more people about Jesus.

Levi did not realize it then, but he had seen the beginning of the Christian Church. We will see that Christian Church grow as we are filled with the same spirit as were the early Christians who enthusiastically followed Jesus.

**HYMN:** "Holy Spirit, Truth Divine"

**BENEDICTION:** May the prayer in this hymn be the desire of our hearts as we go from this worship service. Amen.

## May 31

**THEME:** *Friendly to Everyone*

**WORSHIP CENTER:** Two candles and some symbols of friendship, a picture of your own church, a picture of some fellowship group, or the picture, "The Sermon on the Mount" by Elsie Anna Wood, obtainable from the New York Sunday School Association, 416 La Fayette Street, New York City. (Price, 35 cents.)

**PRELUDE:** "To a Wild Rose" by MacDowell  
**CALL TO WORSHIP:** Come let us worship God, and consider how we may radiate the spirit of friendliness.

**HYMN:** "When the Lord of Love was Here"

**CANDLE LIGHTING CEREMONY:**

As two intermediates light the candles, the leader may say, (1) "We light this candle to signify Jesus' friendship with all people." (2) "We light this candle to signify Jesus' friendship with God."

**MEDITATION:**

#### REMEMBER TO BE FRIENDLY

Jim had just moved to Smith Center where his grandmother and grandfather lived.



He and mother and Mary and baby Jack had come back from California, when his father, an officer in the Army, had left for—no one knew where. How he missed his dad! But the first Sunday they conquered their sadness and went to church school. Jim wished he knew the kids here as he did the church from which he had come. The teacher was very friendly to him and he enjoyed class but after class not a boy spoke to him. They all rushed off intent upon the toboggan slide they were to have that afternoon. Jim had never been on a sled; in fact he had never seen snow before. How alone Jim felt that afternoon as he tried to write to his father.

(Scripture: Hebrews 13: 1, 2a.)

Jane had been a leader in her church in Clatonia. She cried when mother and dad told her they were moving to a big city near the airplane factory in which Daddy was going to work. She cried often in the big city because they were so far from the church. The trailer camp in which they must live was way out. But she knew that Nancy and Marie, whom she met at school, went every Sunday to the intermediate department in St. Paul's church. They had lived in the city a long time and knew how to get to church on the bus. How she wished they would ask her to go too.

(Scripture: Ephesians 2: 19.)

Mary had lived in Chestnut Hollow Com-

munity for a long time. She knew all the kids at school and they were nice to her, especially when her lunch box held some delicious Bohemian rolls her mother had just baked. Her mother and father had come to America from Czechoslovakia when they were about her age. Mary was twelve, and she knew how to sew and cook and help on the farm, but she longed for someone to ask her to go to the intermediate class in the community church. But they didn't. Maybe they thought because her father and mother didn't speak English very well, or because mother dressed her in the gay colors of the Bohemia her mother loved, that she, Mary, didn't care to go to church. But her parents had gone to church in Bohemia and her mother prayed often to God for the safety of her friends and relatives who were still in Czechoslovakia.

**PRAYER:** Dear God, forgive us all for being so concerned about ourselves that we forget to show love to those who need it most, the stranger within our gates, the newcomer, the person who is just a little different from us. Help us to look around and find those who need our friendship and enfold them in our comradeship. Amen.

**HYMN:** "I Would Be True"

**BENEDICTION:** May we truly be friend of all, the foe, the friendless, may we truly give and forget the gift. Amen.

## Senior and Young People's Departments

By Staff of the First Community  
Church, Columbus, Ohio\*

**THEME FOR MAY: The Power that Makes for Fellowship**

The experiences of worship on the five Sundays of this month will have more meaning if the same committee plans all of them. At the latest, the committee should meet the last week of April and plan in general for the different Sundays, selecting a theme and choosing the emphases for each day. May is sometimes designated as world-wide good will month. The monthly and weekly themes have been chosen in line with that tradition but are merely suggestive.

These services are not complete, but indicate types of presentation and give some materials. Two persons might be responsible for each program, making necessary changes and additions.

### Motion Pictures

**FIRST SUNDAY: Hills and the Sea**—1 reel, 16 mm. (10 min.) Sound. Rental \$4.00, color. Also available in silent form, \$3.00. Beautifully photographed nature scenes at Marthas Vineyard near Cape Cod, Massachusetts. Meditational readings from psalms and poetry are provided with film.

**SECOND SUNDAY: The Tie That Binds**—1 reel (15 min.) 16 mm. Silent. Kodachrome. Rental, \$1.00. The activities and philosophy

of the Lisle Fellowship in New York State, a camp of fifty young people of various races and nationalities.

**THIRD SUNDAY: The Good Samaritan**—1 reel (10 min.) Sound. Rental, \$3.00. A lawyer tells the story he heard from the lips of Jesus.

**FOURTH SUNDAY: Lost and Found**—2 reels, (30 min.) 16 mm. Silent. \$3.00. The story of two friends who associated with different crowds and the effect it had on their lives.

**FIFTH SUNDAY: If a Boy Needs a Friend**—1 reel (15 min.) 16 mm. Silent. Rental \$2.00. How a boys' club put a stop to discriminations against a boy of another race.

All films available from the Harmon Foundation, 140 Nassau Street, New York City, except *The Tie That Binds*, which is available from the Methodist Board of Missions, 150 Fifth Avenue, New York City.

### May 3

**THEME: Seeing This Power in the Heart of Life**

**HYMN:** "This Is My Father's World"

**CALL TO WORSHIP:**

**Leader:** "I am the vine, ye are the branches."

**Response:** "As the Father and I are one, so we are one."

**Leader:** "Unless a grain of wheat fall in the earth and die, it abideth by itself alone."

**Response:** "If any man would come after me, let him deny himself daily and take up his cross and follow me."

**Prayer:** As we come together to worship thee, O Father, may we find a sense of true kinship with thee and with each other, and may we be joined in imagination with all thy children everywhere. As never before may we feel akin with all those who love thee and seek to do thy will. May we here consecrate ourselves to such oneness of spirit with thee that we may bring others into this fellowship. Amen.

**SOLO:** "Love Thyself Last" (If not sung as a solo, let it be read with a background of music.)

**MEDITATION:**

**I AM THE POWER THAT MAKES FOR FELLOWSHIP**

**First Speaker:** (Bringing a handful of corn and an ear of corn.)

I am the power that, through the death of a grain of corn, caused this plant to come into its life, and in the fullness of time to bear an ear of corn. I am the power that brings forth a fellowship of grains through the death of one grain of corn. I am the power that makes for fellowship.

**Second Speaker:** (Bringing a microscope if possible.)

I am the power that makes for the fellowship of two cells through the gift of self of one cell. Looking through this microscope I've seen the cells divide into two; and each of those lose itself in two more while all are akin to each other. At the very instant of the beginning of a self, a person is one cell. That cell divides into two, those into four and so on into countless cells, all of them responding to the power that makes for fellowship; and then they stay in a close relationship. So the human body is a great brotherhood of cells. All living things—whether a body, a heart, a hand, a rose, a star—are entities made possible because cells respond to the power that makes for fellowship. And this goes on as long as there is life. I am the power that makes for fellowship.

**Third Speaker:**

Just as the body is a brotherhood of cells, unless cancer develops, which is a revolution of cells, so human friendship is possible only as each person denies himself, loses himself in a greater fellowship. Each forgets self in a kinship. A family is a kinship of those who deny themselves into a fellowship of all. The Church is the body of Christ, each person or cell forgetting or denying itself for the larger fellowship. Some day when nations respond to the power that makes for fellowship, each will deny itself that there may be a community of all. I am the power that makes for fellowship.

**CONSECRATION:**

Help us, our Father, to experience this day the power that makes for fellowship. Save us from refusing to lose self for the larger kinship with thee and thy children. Save us from setting ourselves against the operation of thy will to make of all one body in Christ. Help us to see that the greatest sin in life is selfishness. Help us to shun our desires and choose the desires of Christ. Help us to live in such a way as to contribute to the good of all and so to fulfill the law of Christ.

**BENEDICTION**

Now may the courage of the early morning's dawning,  
The strength of the eternal hills,  
The revelation of God and his will through Christ  
Be with you now and forever.

### May 10

**THEME: The Glory of this Power**  
**PREPARATION FOR WORSHIP:**

Begin the worship in one of these ways—  
1. Unveil the picture, "Praying Hands" or Jesus and the Fishermen." 2. Have a family scene, showing a boy leaving home and the farewells. 3. Have a series of tableaux—a boy and girl, father and son, boys at play.

\* Roy A. Burkhart, pastor.



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HYMN: "The Touch of Human Hands"  
PICTURES IN WORDS:

*First:* A father comes home at the end of day. He is weary and worn but he suddenly breaks into a faster stride when he hears a happy voice shout, "Hello, Daddy!" And down the street rush the hurrying feet of a child lonely for him. They rush to each other. Oh, the glory of the power that makes for fellowship!

*Second:* Parents are kneeling by a basket on the floor in which there is nestled a precious little baby. There is excitement and longing in its face and its body almost quivers as it reaches up to be taken. There is that which draws a baby to its parents; and the parents to their baby. Oh, the glory of this power that makes for fellowship!

*Third:* A boy rushes through his meal to get out to join his gang on the other street; a girl has a spread for her group. A boy is

drawn to his love and a girl to her love and one day they stand before an altar and promise to unite themselves into a lifetime kinship of love. A Chinese Christian prays for a Japanese Christian. Oh, the glory of the power that makes for fellowship!

SCRIPTURE: Ruth 1:8-11; 14-18

BENEDICTION: The Lord's Prayer

### May 17

THEME: *Keeping Our Hearts Channelled to This Power*

HYMN: "Along the Road of Friendly Hearts"  
CALL TO WORSHIP:

*Leader:* "This is the message that ye heard from the beginning, that we should love one another."

*Response:* "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

*Leader:* "We know that we have passed from death unto life, because we love the brethren."

*Response:* "Let us not love in word, neither in tongue, but in deed and in truth."

STORY: "The Snow Goose" by Paul Gallico

This may be found in the *Saturday Evening Post*, for November 9, 1940, or in book form, \$1.00, as published by A. A. Knopf. You might obtain either from your library. This is a story of a hunchback with a claw for a left hand. Though shunned by human beings for years, he did not become bitter. When the love that flowed out from him to others was not returned, in time he turned to fellowship with birds. Then one day a girl's love for a white goose brought her to him and through their common devotion to the bird, they found a love for each other. When love finally came to him, he was still able to share it fully. There is much more to the story—the gratitude of a goose and what a man with a great devotion can do with little.

CLOSING MEDITATION:

Dear God, help us to

Keep our hearts ever channelled to the power that makes for fellowship;

Avoid bitterness;

Take the easier road by crawling into our own miserable selves;

Discover that when we call forth the best from others, their best will call forth the best in us;

This we pray in Jesus' name. Amen.

HYMN: "Take My Life and Let It Be"

### May 24

THEME: *The Peril of This Power*

PREPARATION FOR WORSHIP:

"Woe to that man by whom offence cometh!"

"It were better for him that a millstone were hanged about his neck and he cast into the sea, than that he should offend one of these little ones."

"And he took the cup and gave thanks and gave to them, saying, 'Drink ye all of it.'"

HYMN: "The Recessional" Kipling

POEM: Paraphrase of the Lord's Prayer

Our Father, whose dwelling is in light,

May thy name be revered—

May thy kingdom come,

May thy will be done,

On earth as it is in heaven.

Give us our bread day by day,

Forgive us our debts, we forgiving our

debtors,  
Grant that we fail not in the time of testing.

But help us to find deliverance from all that is evil,

For thine is the Kingdom and the power,  
And the glory, forever. Amen.

TALK: "Some Nuggets"

1. There is a power that makes for fellowship, but on what level will that fellowship take place? In responding to this power, suppose a girl deserts her ideals just to get into the crowd; suppose a boy hauls down the flag of his ideals to win membership in a group, then there is peril. The power that makes for fellowship fulfills God's will to the degree that each is sustained in his search for the best and each seeks to call forth the best in others.

2. It is always perilous to refuse to respond to the power that makes for fellowship on the highest level, a level made possible only through communion with God through prayer. Recall the selfishness of all nations in regard to each other. Look at the past selfishness both of industry and of organized labor. (The American Rolling Mills never had a strike because management has labored for the good of labor and labor has worked for the good of the company.)

3. Today we are in an awful war because the nations have sought their own good, and failed to live by denial and good will and for the good of all nations. They did not sacrifice materials in love and good will; now they must sacrifice life and materials in violence.

SCRIPTURE: Hear how mighty is our Lord!

*First voice:* "The nations raged, the kingdoms were moved; He uttered his voice, the earth melted."

*Voice two:* "He maketh wars to cease unto the end of the earth; He breaketh the bow, and cutteth the spear in sunder; He burneth the chariots in the fire."

*First voice:* "He will judge between the nations, and will decide concerning many peoples; they shall beat their swords into plowshares, and their spears into pruning-hooks;"

*Voice two:* "Nation shall not lift up sword

(Continued on page 35)



# What's Happening

❖ NATIONAL Boys and Girls Week will be celebrated throughout the United States from April 25 to May 2. The celebration this year is most timely because now it is the duty of each citizen to prepare boys and girls for the period of adjustment during and following the war. The programs will stress the need for educational, physical, and spiritual growth as essential to complete development, will help boys and girls obtain firsthand knowledge so that they may make plans for their own life careers, and will play up the importance of an intelligent interest in national and local government. Many civic organizations, churches and schools support the movement. Full information can be secured by the National Boys and Girls Week Committee for the United States, 35 East Wacker Drive, Chicago, Illinois.

❖ BIBLES may now be distributed to Russian prisoners, according to word received by the American Bible Society from Geneva. The Bibles are to be published in Finland. The number to be supplied depends on the sums received by the Society for this purpose, since its War Emergency Fund is already overspent. Between 1917 and 1920, at which time the Bible was banned, Russia was rapidly becoming evangelized; one denomination alone claiming to have a million adherents. This notable growth in believers was due to the wide distribution of copies of the Scriptures among prisoners of war in the last World War. There are many evidences of present-day hunger for the Scriptures among Russian soldiers. Those who wish to make it possible for the Bibles to be sent should send contributions marked "Russian Testaments" to the American Bible Society, Park Ave. and 57th St., New York City.

❖ THE various associations devoted to the maintenance of standards in higher education have issued statements deploring the proposal to grant the A.B. degree for two years of college work. Such practice, even in wartime, they feel would lead to confusion and cheapen the significance of the baccalaureate degree.

## Personal Notes

❖ MRS. INEZ DOWNING JAYNE, Director of the Minneapolis Weekday Church Schools, which has a staff of thirty teachers, died on February 11. She was active in religious and social circles of Minneapolis for twenty-eight years. In the early twenties she was chosen General Director of the Congregational state summer camp and training school for young people. She handled this for many years and the school increased greatly in popularity and efficiency under her guidance. She joined the staff of the Minneapolis Church Federation in 1927, first working in the Young People's Department and later as a teacher in the weekday church schools. Through her efforts these schools have become one of the outstanding systems in the country.

❖ REV. LEWIS B. CHAMBERLAIN, General Secretary of the John Milton Society for the Blind, died on February 17. Dr. Chamberlain founded this Society about twelve years ago, with the purpose of providing religious reading for blind persons. Two magazines, published in Braille, are issued by the Society: *John Milton Magazine* for adults, and *Discovery* for children. Both carry Sunday school lessons. The Society has also published several books.

Dr. Chamberlain was born in India and after education in the United States returned to India for twenty-five years of missionary service. He joined the staff of the American Bible Society in 1915 and was Recording Secretary from 1918 to 1935. He was also editor of the *Bible Society Record* throughout this time, and gave supervision to the Society's service to the blind. His special interest in this work led to his organization of the John Milton Society in 1935.

❖ THE INTERSEMINARY MOVEMENT announces the appointment of Mr. Cyrus R. Pangborn as its secretary, succeeding Roy J. McCorkel. Mr. Pangborn is a graduate of Kansas Wesleyan University and of the Yale Divinity School, and took active part in intercollegiate religious activities at both institutions. During the past year he has served Colgate University as director of the Student Union and Christian Association activities.

## State and County Council Happening

❖ REV. RICHARD MORFORD has been appointed executive secretary of the Federation of the Churches of Christ in Albany, (New York) and vicinity. This Federation represents the unification of the Protestant cooperative activities of the community, including the Protestant Family Welfare Incorporated, the Department of Religious Work centering in the House of Friendship, the Albany Ministers' Association, the Capital District Student Christian Association, and the City Council of Religious Education. Mr. George L. Cutton, director of the last named organization, remains as Director of the Department of Religious Education of the newly formed Federation. Mr. Morford continues as minister of the House of Friendship.

## Coming Events

### Meetings of Interest to Leaders in Religious Education

APRIL

7-8 United Stewardship Council, Chicago.

7-9 Sixth Annual North Carolina Convocation of Churches, Burlington.

7-9 Meeting of the Board of Review of Unified Promotion, The United Christian Missionary Society, Indianapolis, Indiana.

10-12 Pennsylvania Interdenominational Youth Conference.

13-15 Twelfth Annual Nebraska Ministers' Convocation, Lincoln.

13-15 Indiana Baptist Pastors' Conference.

13-May 1 One Day Conventions (See list on page 17 of March Journal.)

15-16 Regional Conference on Parish Education of the United Lutheran Church in America, Southern Synods, Hickory, North Carolina.

21-22 Special Meeting, Board of Christian Education, The United Church of Canada, Toronto.

22-26 General Synod of the Associate Reformed Presbyterian Church, Statesville, North Carolina.

MAY

7 May Luncheons—sponsored by the United Council of Church Women.

19 General Synod, Reformed Presbyterian Church, Sparta, Illinois

19-25 General Assembly, Presbyterian Church in the U.S.A., Milwaukee, Wisconsin.

22-25 Annual B.Y.P.U. Convention, Baptist Convention of Ontario and Quebec, Windsor, Ontario.

26-June 1 Northern Baptist Convention, Cleveland, Ohio.

27 General Assembly, United Presbyterian Church, Columbus, Ohio.

28 General Assembly, Presbyterian Church, U.S., Knoxville, Tennessee.

## Conferences for Ministers and Other Religious Workers

July 7-11 and 13-17. Lectures on significant topics by Edwin E. Aubrey, Clarence T. Craig, Halford E. Luccock, James Muilenburg, Henry P. Van Dusen, J. S. Whale. Discussions and luncheon conferences.

July 20-24. Conference on the Work of the Minister, under the leadership of Harry Emerson Fosdick, Clarence S. Gee, John Bennett, John A. Mackay, Frederic W. Miller, Robert T. Searle, H. G. Weston Smith, Ralph W. Sockman.

July 27-31. Conference on Mental Hygiene and Pastoral Work with Donald C. Beatty, Harlan M. Frost, Henry Lewis, Arthur Cushman McGiffert, Jr., Alexander R. Martin, Charles P. Taft, William B. Terhune, Carroll Wise.

## SUMMER SCHOOL July 7 to August 14

Enrollment for credit July 7-24 and July 27 to August 14 also possible.

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# Current Feature Films



**Bedtime Story** (Col.) Robert Benchley, Allan Joslyn, Fredric March, Loretta Young. *Comedy*. Marital ups and downs of an actress and her playwright husband, who resorts to deception to keep her at work in his successive plays. . . . Another in extensive series of marital farces, trivial, rather repetitious but with some good comedy sequences. *Fairly entertaining.* **M**

**Blondie Goes to College** (Col.) Arthur Lake, Larry Simms, Penny Singleton. *Comedy* based on popular comic strip, with Blondie and Dagwood enrolling in college, concealing marital status with comic results. . . . Perfectly naive and inconsequential, but characterized by human interest and inoffensive farce. *Trivial but pleasant.* **M,Y**

**Captains of the Clouds** (War.) Jas. Cagney, Alan Hale, B. Marshall, Dennis Morgan. *Drama*, in technicolor, of Canadian "bush" pilots who enlist in R.C.A.F., perform heroic feats with climax during ferrying of bombers across Atlantic. . . . Purpose, to demonstrate methods of R.C.A.F. training, is realized; film is being tied in with air recruiting efforts. Flying portions are exciting; story of minor interest. *A paean to the R.C.A.F.* **M,Y**

**The Castle in the Desert** (Fox) Sidney Toler, Sen Yung. *Melodrama*, with Charlie Chan exercising usual deductive talents on a crime reminiscent of the Borgias. . . . Routine murder mystery, quite involved and with its plot solved by talk rather than action. *Indifferent detective fare.* **M**

**Dangerously They Live** (War.) Nancy Coleman, John Garfield, Raymond Massey. *Melodrama*, in which young interne is drawn into plot involving girl spy for British intelligence, and cruel nazi agents on her trail. . . . Not up to best of this type, since we are early let into secret, and emphasis is on action rather than suspense. *Fairly exciting but not very convincing.* **M**

**Design for Scandal** (MGM) Edward Arnold, W. Pidgeon, R. Russell. *Comedy*. Plot of wealthy publisher to discredit woman judge backfires when photographer he sets on her trail falls in love with her. . . . Familiar situations and frivolous treatment of women in law are enlivened by comedy which manages to avoid risqué touch often present in farces of this type. *Just moderately entertaining.* **M**

**Dr. Kildare's Victory** (MGM) Ann Ayars, Lew Ayres, L. Barrymore. *Drama*, with young doctor almost losing job when he connives to defeat red tape by which emergency patients must be assigned to stated hospitals regardless of circumstances. . . . Not much story, and somewhat burdened with detail, but, like other films in this series, characterized by realistic, everyday performances and sincere intent. *Honest, appealing.* **M,Y**

**†The Forgotten Village** (Pan-American Films; produced by John Steinbeck and Herbert Kline). *Documentary* showing details of life in remote Mexican village; its theme the conflict between superstition and modern public health methods in treating disease. . . . Film has been beautifully photographed and scored; performances by actual people are remarkably vivid. Throughout, honest purpose is apparent. *Sincere, impressive.* **M**

**A Gentleman at Heart** (Fox). Milton Berle, Carole Landis, Cesar Romero. *Comedy*. Gamblers, suddenly inheriting art gallery, encounter problems when they try a swindle to which they had previously fallen victim.

THESE estimates are prepared by Independent Film Scores, a private reviewing service.

Bold-face letters indicate groups, if any, to which a given film is likely to appeal. M—Mature Audience; Y—Younger; C—Children. (It is understood that no full-length film is considered suitable for children under eight years of age.)

Explanation of symbols preceding certain titles:

\*—Outstanding for Family.

†—Outstanding for Mature Audience.

. . . A number of scenes delightfully comic, but story as a whole is rather weak, featuring as charming people men occupied in preying on society. *An unwholesome trend.* **M**

**Helzapoppin'** (Univ.) Chic Johnson, Ole Olsen, Martha Raye. *Farce*, with a weird array of comic characters and events strung on a bare thread of plot. . . . No unity is intended—simply a mad succession of unrelated nonsense. *Occasionally fun but mostly tedious.* **M,Y**

**The Man Who Returned to Life** (Col.) Paul Guilfoyle, John Howard. *Drama*. A young "Yankee," falsely accused of crime in southern town, flees to start a new life, returns years later to clear enemy accused of his murder. . . . Rather harrowing in theme and told in routine fashion, but honestly presented and holding interest throughout. *Unimportant but quite convincing.* **M**

**Mr. Bug Goes to Town** (Par.) Cartoon, full-length, dealing with tribulations of insect world whose security is threatened by building project of "the human ones." . . . An ambitious undertaking, with numerous original ideas, but lacking light touch of similar Disney creations, and overlong. *For younger audiences, good.* **Y,C**

**Mr. V** (UA; produced in England by Leslie Howard) Leslie Howard, Mary Morris, Francis Sullivan. *Melodrama*. A vague Cambridge professor of archeology doubles during excavating tour in Germany of 1939 as mysterious liberator of famed Germans from under very nose of Gestapo. . . . Reminiscent of other first-rate British melodramas, this is tense, thrilling, suspense-laden throughout, yet casual enough in direction and realistic enough in interpretation to be entirely convincing. *Of its kind, excellent.* **M,Y**

**The Remarkable Andrew** (Par.) Brian Donlevy, Ellen Drew, Wm. Holden. *Fantasy*, in which Old Hickory returns in spirit with other dead heroes to help young city clerk clear self of framed accusation and reveal graft of employers. . . . A fresh idea; does not quite come off, however; portions are unmotivated, and in the end the appearance of the ghosts at all has been pointless, while Jackson's main contribution has been unlimited imbibing of whiskey with no visible results. *Disappointing.* **M**

**Ride 'Em Cowboy** (Univ.) Bud Abbott, Lou Costello, Dick Foran, Anne Gwynne, The Merry Macs. *Farce*. Candy butchers land by accident on dude ranch, where they strive manfully to fill the cowboy role expected of them, including participation in rodeo. . . .

Entirely ridiculous situations will not disappoint those who like the comic antics of these two comedians, and there are catchy tunes for good measure. *Up to usual standard of fun.* **M,Y,C**

**Roxy Hart** (Fox) Adolphe Menjou, George Montgomery, Lynne Overman, Ginger Rogers. *Satire* on courtroom worship of lovely female culprits, sob sisters, newspaper sensationalism, etc. . . . Depends on viewpoint: if thought of as realistic fare, it will seem crude and overdone; if taken for what it is—a caricature of certain very real quirks in the public mind—it is discerningly comic. Liqueured setting for flashbacks unpleasant, and marriage at finale not in key. *A sophisticated, witty attempt that just misses effectiveness.* **M**

**Son of Fury** (Fox) J. Carradine, Tyrone Power, Geo. Sanders, Gene Tierney. *Adventures* of Benjamin Blake, 18th century bond servant who finds fortune in south seas, returns to England to prove his right to title and lands of usurping uncle. . . . As straightforward adventure fare and nothing more, it is *entertaining, but violent and tinged with revenge.* **M,Y**

**Song of the Islands** (Fox) Betty Grable, Victor Mature, T. Mitchell, Jack Oakie. *Romance*, in technicolor, set on small Hawaiian isle and complicated by strife between American owners, parents of romantic pair, with frequent native dances and songs. . . . A trivial item, gay and colorful enough but with an obvious strained plot for background. *As simple escape fare, not too bad.* **M,Y**

**†Sullivan's Travels** (Par.) Porter Hall, Veronica Lake, Joel McCrae, Robert Warwick. *Comedy*. Experiences of movie director who, seeking to know "life in the raw" so he can put it in his films, sets out disguised as a tramp. . . . Disconcertingly ranging from slapstick to melodrama to tragedy, this is characterized by fresh ideas, a superb use of the camera for desired effects. *Original, interesting throughout.* **M,Y**

**†To Be or Not To Be** (UA) Jack Benny, Felix Bressart, Carole Lombard, Robert Stack. *Comedy-melodrama* based on experiences of a group of actors in Warsaw who transfer talents to posing as nazis, thus furthering underground activity after arrival of gestapo. . . . A delightful combination of suspense and satirical comedy performances, done with a light touch that is entirely convincing without becoming hate-filled. *Highly entertaining throughout.* **M,Y**

**Torpedo Boat** (Par.) Richard Arlen, Jean Parker, Philip Terry. *Melodrama* about two mechanics and their effort to sell idea for torpedo boat to navy. . . . A few exciting sequences, but mostly lagging, routine, stilted. **M,Y**

**What's Cookin'?** (Univ.) Andrews Sisters, Billie Burke, C. Butterworth, Gloria Jean. *Musical*. Efforts of brash youngsters to do discredit symphonic clients of radio sponsor, sell themselves and their "swing" as substitutes. . . . A noisy argument in favor of swing as against "the classics," characterized by deception and disregard for others. *A raucous experience that only proves the opposite contention.* **Y**

**Wild Bill Hickock Rides** (War.) Bruce Cabot, C. Bennett, W. William. *Western*, with famous hero clashing with villains who frame honest ranchers in effort to get their land. . . . A "dressed up" western, mostly phony. *Everyday horse operas like Republic's and Hopalong Cassidy do it much better.*



## Films for Church Use

*Evaluations by the Committee on Visual Education of the International Council of Religious Education*

**Here Is Tomorrow**—(27 min.) 16 mm. Sound. Rental \$7.50. (Discount of 40% to educational and religious groups.)

When a college youth tells a friend that he cannot see much hope for the world of today where hatred and greed are rampant, the friend replies by telling him of the unselfish philosophy of service behind the Co-operative Movement—"the hope of tomorrow." As he tells of the Co-Op businesses—fertilizer plants, grocery wholesales, credit unions, gasoline refineries, restaurants, etc., pictures of these American Co-Ops appear and a voice describes their activities and achievements. The film is well photographed and acted. It provides an interesting introduction to the Co-Ops and should prove useful with groups of high school age and up, in young people's meetings, forums, or any group concerned with socio-economic developments.

Rating: *Content and Technical Quality:* EXCELLENT; *Sound:* GOOD.

Produced and distributed by Co-operative League of U.S.A., 167 West 12th Street, New York, N.Y.

**Art in the Negro Schools**—2 reels (30 min.) 16 mm. Silent. \$3.00.

Credits origin of Negro colleges to interest of churches and gives glimpses of Negroes in many occupations and professions for which they have been trained. Includes scenes from leading Negro colleges where art is taught as a means to a well-rounded life and shows students studying oil painting, ceramics, block printing, architecture, stage craft, acting, dancing, and music.

A well-photographed presentation which should build new appreciation for abilities of Negroes. For young people and adults in friendship and inter-racial programs or as background for home missions.

Rating: *Content:* GOOD; *Technical Quality:* EXCELLENT.

Produced and distributed by Harmon Foundation, 140 Nassau Street, New York, N.Y.

**Spiritual Rearmament**—(10 min.) 16 mm. Sound. Service charge, 50¢.

War scenes are used to introduce the idea that rearmament both physical and spiritual is necessary. Scenes show the printing and binding of New Testaments which are to be distributed in army camps. In closing sequence a chaplain preaches to a group of soldiers, telling them they must prepare to fight for the country that has given them freedom of worship and that they will receive spiritual help from reading the Bible. The film is made with professional skill; its acceptability depends upon one's point of view. Advertising is limited to the mention of the name of the publishing house.

Rating: *Content and Technical Quality:* EXCELLENT.

Produced by National Publishing Company. Distributed by Harmon Foundation, 140 Nassau Street, New York, N.Y.

April, 1942



No. 73

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## Senior and Young People's Departments

(Continued from page 32)

against nation, neither shall they learn war any more."

*First voice:* "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace."

*Voice two:* "The dayspring from on high hath visited us, to shine upon them that sit in darkness and the shadow of death; to guide our feet into the way of peace."

**BENEDICTION:** Dear God, help us to find, as did Jesus, such communion with thee through prayer that we may ever be akin with all thy children. Save us from the peril of refusing to cooperate with the Power that makes for that fellowship, that demands the best of each and sustains each in his search for the best. Amen

### May 31

**THEME:** *Living by This Power From This Moment On*

**HYMN:** "Jesus Calls Us O'er the Tumult"

**SCRIPTURE:** Matthew 7:1-5; I Corinthians, 13

### FACING OUR SINS:

1. How many persons in our school always go to school alone, always walk the halls alone, always go home alone—never are invited to a party? What do we do about it?

2. How many of us boys ever deliberately date a girl who never dates? How many of us girls ever talk to a boy who is laughed at by other girls?

3. Can a Christian belong to an exclusive group that bars others and makes them victims of difference?

4. What do we do to see that Negroes have equal entrée into restaurants and theaters in our country?

5. How many of us sustain our families by cooperation and appreciation to the degree that they sustain us?

6. Who of us laughs at persons with handicaps?

7. Are we the kind of persons to whom all persons feel free to come?

8. Do we know how to stand up for our

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ideals and still take our place with those who differ?

9. How far will we go in helping to lay the foundation for a far-reaching program after the war for the building of a community of nations?

10. Since the right bond of fellowship with God through surrender and prayer is basic to the right bond with others, what are we doing to win others to him through Christ?

**HYMN:** "Rise Up, O Men of God"

**DEDICATION:** (A period of silence with quiet music when each person makes his dedication to live as a child of God and as a brother to all men—ever living to effect reconciliation between God and his children.)

### BENEDICTION:

"Now life calls you to a quest,  
To live, to love, to work, to play,  
To serve, to sacrifice, to pray,  
He calls: He shall have my best."

# Where are the facts?

Quarterly list of pamphlet materials giving information on various sides of current social issues.

## A. Civil Liberties, Bill of Rights

BAEHR, HARRY W., JR. "Bill of Rights of the United States." *International Conciliation*. 376:25-30, January, 1942. New York, Carnegie Endowment for International Peace, Division of Intercourse and Education, 405 West 117th Street. \$.05.

*The Bill of Rights in War-Time*. New York, American Civil Liberties Union, 170 Fifth Avenue, 1942. 3 p. Free.

*War and the Bill of Rights*. New York, American Civil Liberties Union, 170 Fifth Avenue, 1942. 12 p. Free.

## B. Labor, Child Labor

ALEXANDER, ROBERT. *Labor Parties of Latin America*. L. I. D. Pamphlet Series. New York, League for Industrial Democracy, 112 East 19th Street, 1942. 47 p. \$.15.

CHAMBERLAIN, JOHN. *Democracy and the Closed Shop*. (Reprinted from *Fortune Magazine*, January, 1942.) New York, National Association of Manufacturers, 14 West 49th Street, 1942. 20 p. Single copies free.

*Labor Education Guide*, Vol. I, No. 2, Fall 1941. New York, American Labor Education Service, 437 West 59th Street. 8 p. Annual subscription \$.50. (Mimeographed.)

LAUCK, W. JETT. *The Fundamental Significance of Our Present Day Labor Movement*. Washington, D.C., The American Association for Economic Freedom, 1941. 16 p. Free.

SIDEL, JAMES E. *Pick for Your Supper*. A Study of Child Labor Among Migrants on the Pacific Coast. New York, National Child Labor Committee, 419 Fourth Avenue, 1939. 67 p. \$.35.

ZIMAND, GERTRUDE FOLKS. *Child Labor Today Bears Watching!* (Reprinted from *Public Health Nursing*, October, 1941.) New York, National Organization for Public Health Nursing, 1790 Broadway, 8 p. Free.

## C. Military Conflict, Civilian Defense

*The Atlantic Charter*. The Eight-Point Declaration of President Roosevelt and Prime Minister Churchill, August 14, 1941. New York, Commission to Study the Organization of Peace, 8 West 40th Street. 8 p. \$.05.

*The Basis for Our Will to Win*. Special Committee Memoranda No. 15. Washington, D.C., The National Policy Committee, National Press Building, 1942. 27 p. \$.50.

BROUGHTON, PHILIP S. *Prostitution and the War*. Public Affairs Pamphlet No. 65. New York, Public Affairs Committee, Inc., 30 Rockefeller Plaza, 1942. 31 p. \$.10.

*The Church at Work in Camp Communities*. New York, Christian Commission for Camp and Defense Communities, 297 Fourth Avenue, 1941. 24 p. \$.10 each; 10 or more copies, \$.05; lots of 100, \$.250.

*A Civilian Defense Volunteer Office*. Washington, D.C., United States Office of Civilian Defense. 35 p. Free.

*The Great Betrayal*. President Roosevelt's Report on Japanese Aggression. Washing-

ton, D.C., American Council on Public Affairs, 2153 Florida Avenue, 1941. 15 p. \$.10.

HARSCH, JOSEPH C. *Germany at War*. Twenty Key Questions and Answers. Headline Books, No. 33. New York, Foreign Policy Association, 22 East 38th Street, 1942. 96 p. \$.25.

*School and College Civilian Morale Service*. How to Participate. Washington, D.C., Federal Security Agency, United States Office of Education, 1941. 28 p. Free.

STEWART, ERNEST L., JR. *Attention! To Your Health*. New York, Bureau of Publications, Teachers College, Columbia University, 1941. 82 p. \$.35.

TAFT, CHARLES P. "Health and Welfare in National Defense." *Social Progress*. 32:18-19, January, 1942. BEERS, G. PITT. "Churches Serve Defense Communities." *Social Progress*. 32:20-21, February, 1942. Philadelphia, Pennsylvania, Department of Social Education and Action of the Board of Christian Education of the Presbyterian Church in the United States of America, 917 Witherspoon Building. \$.10 each. (Series.)

## D. Race Relations, Anti-Semitism

CROSSWAITH, FRANK R., and LEWIS, ALFRED BAKER. "Discrimination, Incorporated." *Social Action*. Vol. VIII, No. 1, January, 1942. New York, Council for Social Action of the Congregational Christian Churches, 289 Fourth Avenue. 40 p. \$.15. Rates for quantities.

MAHLER, RAPHAEL. *Jewish Emancipation*. A Selection of Documents. Pamphlet Series, Jews and the Post-War World, No. 1. New York, The American Jewish Committee, 386 Fourth Avenue, 1941. 72 p. \$.20.

*Nazi Poison*. Democracy in Action, No. 8. New York, Council for Democracy, 285 Madison Avenue, 1941. 55 p. \$.10; quantity rates on request.

## E. War Economy, Consumers' Problems

CLARK, JOHN M. *How to Check Inflation*. Public Affairs Pamphlet No. 64. New York, Public Affairs Committee, Inc., 30 Rockefeller Plaza, 1942. 31 p. \$.10. Quantity rates on request.

COWLING, ELLIS. *A Short Introduction to Consumers Cooperation*. New York, The Co-operative League of the United States of America, 167 West 12th Street, 1941. 32 p. \$.15.

DINWIDDIE, COURTENAY. *How Good is the Good Earth?* A Venture in Re-discovery. Publication No. 385. New York, National Child Labor Committee, 419 Fourth Avenue, 1942. 15 p. Single copies free; up to 25 copies, \$.10 each; 50 copies, \$.40; 100 copies, \$.700.

*The Domestic Requirements for Victory*. Special Committee Memoranda No. 16. Washington, D.C., The National Policy Committee, National Press Building, 1942. 27 p. \$.50; quantity rates on request.

MOFFETT, CAROL WILLIS. *More for Your Money*. Public Affairs Pamphlets No. 63. New York, Public Affairs Committee, Inc., 30 Rockefeller Plaza, 1942. 31 p. \$.10; quantity rates on request.

*National Defense and America's Future*.

A Program Adopted by the 46th Congress of American Industry. New York, National Association of Manufacturers, 14 West 49th Street, 1941. 12 p. Free.

TERLIN, ROSE. "Faith for Reconstruction." *Social Action*. 7:5-42, December 15, 1941. New York, Council for Social Action of the Congregational Christian Churches, 289 Fourth Avenue, 42 p. \$.15; quantity rates.

## F. World Friendship, Peace

ATKINSON, HENRY A. *The Churches, the War and the Peace*. A consideration of attitudes and activities in the present world crisis with a view to the future establishment of peace with justice. New York, The Church Peace Union, 70 Fifth Avenue, 1942. 10 p. Free.

*Inter-American Friendship Through the Schools*. Bulletin 1941, No. 10. Washington, D.C., Federal Security Agency, United States Office of Education. 61 p. \$.15.

## From Convention to Action

(Continued from page 19)

all got together and opened up a high grade "road house" all their own and put on clean entertainment and were almost swamped with young people. That was a "community project" for you.

RALPH: I believe something like those things would solve the Blue Goose problem. But that's only a start. We must get these young people into our churches and into our homes. And of course we've got to give our own children the kind of Christian homes in which they'll be glad to stay.

TOM: I think we ought to make a sort of survey, find out how many young people there are, whether they've ever belonged to a church, what they want to do, and who the leaders among them are. That's a big job. We'll need an inter-church committee working on it.

JIM: Dr. Smith, can't you bring this up at the city preacher's meeting and get appointments made from the other churches for such a committee?

SMITH: I'd be glad to. It's a grand idea. But first we ought to have a mass meeting with people from every church to thrash this out and decide what we want to do. Let's try to do it next week.

RALPH: I'll find out when we can get the city auditorium and it can be announced in all the churches next Sunday. I believe we've hit on something big. "To reach every person with Christian teaching"—that's a big goal, but to start with the young people is something. Maybe through them we can reach the older people and the children. This is our big opportunity. We just must not fail.

SMITH: If God is with us we cannot fail. And I believe he has been with us—in these Conventions, in the plans for this Advance movement, and in this meeting tonight. Shall we pray? (*All bow heads.*) Our Father, who art ever near those who labor to take the good news of the Christian life to others, let these words bravely spoken here tonight blossom into action. And may that action bring Christian teaching and the Christian way of life to all our people through our united efforts in this community, in our homes, and through our churches, that thy kingdom may dwell among us. Amen.

CURTAIN



# New Books

**Youth and the Future.** The General Report of the American Youth Commission of the American Council on Education. Washington, D.C., American Council on Education, 1942. 296 p. \$2.50.

The immense significance for religious leaders of this final report of the American Youth Commission, lies in three factors: it deals with the group that presents the greatest difficulty, if not also the greatest need and opportunity, to the religious agency; it illustrates the kind of social planning that will increasingly be "the order of the day" in community, state, and nation for many years ahead; it almost completely "by-passes" religion as either an area of life for which youth should be prepared or as an organized agency and resource for helping to meet the complex needs of American youth.

The hundred odd recommendations deal with employment, special youth work programs, occupational adjustment, education, health and fitness, leisure and recreation, marriage and the home, and citizenship, and suggest a program of action. They envisage an expansion of productive industrial activity, stimulated by government, that will provide full employment and a higher standard of living for all; medical service for the low-income groups by salaried public physicians; the inclusion of health insurance with social insurance; the reorganization of the curriculum of secondary education, with more emphasis upon citizenship, personal problems, vocational guidance and training, and the inclusion of actual work experience as part of the curriculum; and equalization of educational opportunity by federal appropriation to states in a less favorable economic position.

Why religion, at least organized religion, has been "by-passed" so completely in the report is not apparent. Perhaps the sectarian nature of organized religion in American life makes impossible any treatment or recommendations that would be acceptable to the divergent faiths. Perhaps the Commission conceived the entire report to be of the essence of religion. Certainly the cause of the kingdom of God would be mightily advanced if the recommendations of the Commission become embodied in the economic, occupational, education, leisure, health, family, and citizenship aspects of the life of youth. Much of what is proposed must be included in the program of any religion that is to play a significant rôle in the life of youth and of society.

The implications of *Youth and the Future* as a concrete sample of numerous kinds of current social planning merit thorough study and consideration. The forms of the social habits and structure of tomorrow are being built today, in community, nation, and world. Will organized religion be too engrossed with its theology and its subject-centered curriculum of religious education to have a central rôle in affecting the shape of things to come? Not if it grasps and heeds the full import of the findings, the point of view, and the recommendations embodied in *Youth and the Future*.

HEDLEY S. DIMOCK

**How Jesus Dealt with Men.** By Raymond Calkins. Nashville, Abingdon-Cokesbury, 1942. 214 p. \$1.75.

Psychology has given to many specialists and to not a few men and women in the ordinary walks of life, an insight into better ways of helping their fellows in mental, moral, and spiritual difficulties. Raymond Calkins, from whose pen we are accustomed to receive practical help and the fruits of rich experience, has here turned to the Master in the cure of souls for light on the Christian way of helping individuals. Through interesting "case studies" of Jesus' life—changing contacts with persons, the author gives an excellent portrait of Jesus' ministry and many suggestions for creative work with men and women.

H. J. S.

**Personalities Behind the Psalms.** By Robert B. Whyte. Nashville, Abingdon-Cokesbury, 1942. 191 p. \$1.50.

Dr. Whyte, pastor of Old Stone Church, Cleveland, Ohio, has, through his book, shared his life-long appreciation of the beauty and the meaning of the Psalms. Aware of the critical problems regarding authorship, Dr. Whyte uses his scholarship in such a way that added meaning is given to the study and spiritual value of the Psalms.

Each chapter presents an interpretation of the spirit of the author of a particular Psalm, the explicit and implicit basic meanings of the Psalm in the light of the total context and an interpretation of its meaning to men and women today. As examples, Psalm 29 is discussed as a Psalm of David under the caption "Serenity in the Storm" while Psalm 73 is discussed as a Psalm of Asaph under the caption "The Antidote to Cynicism."

M. L. P.

**Principles of Christian Living.** By Gerald Birney Smith. Revised by Leland Foster Wood. Chicago, University of Chicago Press, 1924 and 1942. 280 p. \$2.00.

Good books on Christian ethics are not too numerous and so many will welcome this revised edition, on the assumption that the present crisis sharpens for us again many of the problems with which this book dealt effectively. But recognizing the need for bringing it up-to-date in certain respects, Dr. Wood has made the revision, retaining the basic interest but using more recent psychological theories as to the effect of environment on the individual and pointing out the crises in ethical thinking in our present world chaos.

H. J. S.

**A Suggested Program of Teacher Training for Mission Schools Among the Batetela.** By John Glenn Barden. New York, Bureau of Publications, Teachers College, Columbia University, 1941. 181 p. \$1.60.

A very interesting and well-written book. Aside from a most delightful sketch of the Batetela people, their background, culture,

and capacities, the book is of special value to educators who are interested in teacher training designed to meet the real needs of a people and help them to realize proper and attainable goals. Here is teacher training for evolving a new citizenship out of an ancient culture as contrasted with attempts to impose a new or foreign culture. All who are interested in education in pioneer fields will enjoy this book.

H. J. S.

**Religion and the Good Society.** Edited by Benson Y. Landis. New York, National Conference of Christians and Jews, 1942. 94 p. \$50.

This book presents interpretations of the social ideals of the Catholic, Jewish, and Protestant faiths, revealing the major emphases in their teachings concerned with the building of a better world. A survey of these indicates that while there are differences, yet there is a great common ground, for from their faith in God comes a belief in the worth of man and a conception of his purpose for mankind. This would suggest that since these faiths are in such definite accord regarding the ends they seek, they together might do much in achieving these goals. A discussion syllabus and a bibliography are appended to facilitate cooperative thinking in this field.

W. E. D.

**The Church and the New Order.** By William Paton. New York, Macmillan, 1941. 188 p. \$1.50.

Another book for those who would plan for a just and durable peace!

Mr. Paton believes that the war is a crisis which has come out of political, social and economic, and moral chaos. He defends the need for formulating peace aims while in the process of war itself and indicates the need for a blue-print of guiding principles, samples of which he quotes from various sources.

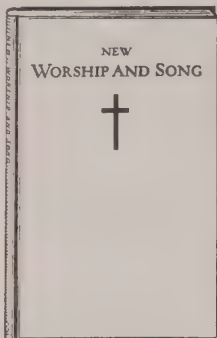
Seeking to be realistic, he discusses specific problems of power and of the responsibility of the British Commonwealth and the United States. The place of the church in a world at war and in planning for a new order is discussed in the closing chapter.

M. L. P.

**Educating for Civic Responsibility.** A Guide to Policy and Practice in Public Affairs Education. By Paul M. Limbert. New York, Association, 1941. 137 p. \$1.25.

This little handbook is the result of a study conducted under the leadership of Dr. Paul Limbert of the Public Affairs program of some two hundred Y.M.C.A.'s throughout the country. It is primarily addressed to those who are working in the Y.M.C.A.'s and have a special interest in their educational program. It will be found helpful, however, to leaders in church or other character-building agencies. There are numerous illustrations describing specific projects in education.

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ing for civic responsibilities and a thorough, although not exhaustive, study of the resources for such an educational program.

I. M. G.

### Creative Group Work on the Campus.

A Developmental Study of Certain Aspects of Student Life. By Louise Price. New York, Teachers College, Columbia University, 1941. 437 p. \$3.25.

This book is an able study of group life on the campuses of Stephens College and Stanford University. Most of it is too technical and academic to be of interest to the average layman although the conclusions will be of interest to deans and administrators on college campuses who are concerned with group relationships. The chapter on "Newer

## DISCOVERY

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Emphases in Philosophy, Psychology, and Sociology" is excellent for the brief and yet comprehensive way in which the positions taken by leading psychologists and group workers are described.

I. M. G.

**Victory with Christ.** By Edward Lambe Parsons. Louisville, Kentucky, Cloister, 1942. 129 p. \$1.00.

In these reflections, the author seeks to give the reader glimpses of the mind of Christ during his last week. Although he deals with old, familiar facts, he does so in such a way that his message is new and vital. The brief sketches are devotional in nature and may be used by individuals or groups on Palm Sunday and during Holy Week.

W. E. D.

**The Family Lives Its Religion.** Creating the Family and The Creative Family. By Regina Westcott Wieman. New York, Harper and Brothers, 1941. 236 p. \$2.00.

Answering the more basic questions asked by parents in many conferences and interviews, Dr. Wieman presents here both a philosophy of family living and a philosophy of religion. It is within the "creative interaction" of normal family relationships that God's presence is both experienced and made manifest. The "valuings" which qualify these relationships are the essence of religion.

"Creating the family" is interpreted through "knowing religion when we see it," "knowing the family when we see it" and "knowing the way of God when we see it." The "creative family" is described, illustrated by numerous cases, and provided with guidance in achieving its best through such means as budgeting resources, balancing freedom and discipline, family fun, cooperative and worshipful problem solving, facing dark days creatively, celebration and worship.

While religion is identified with life as a whole, there is a definite place for family participation in experiences of worship, exploration, and fellowship which are explicitly religious in form. Guidance in specific techniques of "creative interaction" through orientation and commitment is detailed and explicit. Of exceptional value are the frequent Scriptural quotations so applied as to bring fresh illumination both to family life and to the biblical passages. References, resources, agencies, and indices are provided.

H. C. M.

**From Millions to Happiness.** By Albert Ludlow Kramer. New York, Leighton Press, 21 West 46th Street, 1941. 126 p.

Here is a very refreshing book, the clear simple record of a spiritual pilgrimage. It is a frank and intimate book, telling of a long and successful search for God by a prominent lawyer and business man. Use of the historical present tense and too many sentences in question form mar the style but this does not detract from the deep insights and moving sincerity of the book. A book well-worth reading, excellent for the minister to use with laymen.

H. J. S.

**Jobs for Today's Youth.** By T. Otto Hall and Bert H. Davis. New York, Association, 1941. 168 p. \$1.75.

This is a practical guide for young people who are examining the occupational opportunities in the light of the needs of democracy. The purpose of the book is to show how jobs not ordinarily associated with the defense of democracy are in reality strengthening the democratic ideal. Nine different areas of work have been chosen, such as farming, building, transportation, medicine, and work in various branches of the government. The book is extremely readable, using as its method the interview and short biographical sketches.

I. M. G.

**A Handbook in Community Development.** By the Southeastern Workshop. Greenville, South Carolina, Furman University Press, 1941. 114 p. \$.50.

This is the summary report of the seminar discussions held last summer in the Southeastern Workshop in Community Development sponsored by Furman University Summer School and the Greenville County Council for Community Development, Greenville, South Carolina. It gives guidance in community planning, the use of fact finding in such an enterprise, and covers in greater detail special problems in community development, including those of government, economic improvement, health, the school, the social agencies, adult education, the church program, and minority groups.

**The Lord's Prayer.** By Ernest Fremont Tittle. Nashville, Abingdon-Cokesbury, 1942. 127 p. \$1.00.

The author, in his usual discerning and forceful way, reexamines the prayer pattern of Jesus in the light of the needs and problems of our times. He deals with such questions as these: What is the nature of the ultimate Reality and Power of the world? What is the kingdom of God for whose coming we are bidden to pray? Will this kingdom ever come on earth? At this time when the world seems to be swept with evil forces, this very sane reminder that God still lives and reigns is needed greatly.

**Christian Education and World Evangelization.** Official Report of The International Congress on Christian Education, Mexico, D.F., Mexico, July 16-20, 1941. New York, World's Sunday School Association, 1941. 144 p. \$.50.

The World Sunday School Association is actively at work in many lands putting the ecumenical idea to the test of actual patient, and gradually widening operation. This report marks another landmark in this ongoing venture in world Christian unity. The report of the Congress in Mexico City should



in the hands of all who like to watch deals walk on the solid earth.

P. R. H.

**Homemaking.** A Study of Mating, Marriage, and Family Life. By Hervin U. Roop. Grand Rapids, Michigan, William B. Eerdmans, 1941. 135 p. \$1.00.

Advice, warning, admonition, exhortation from a Christian pastoral heart to those who are contemplating or are already experiencing married life.

**A Little Book of Prayers.** By Emilie Fendall Johnson. New York, Viking, 1941. \$1.00.

A charmingly illustrated little book of simple, helpful prayers for little children, expressing their wonder, their aspirations, their sense of confidence in God.

## Books Received

**CALLING ALL CHRISTIANS, and Other Sermons**, edited by Paul Zeller Strodach. The Muhlenberg Press. \$1.75. A series of sermons for the Lenten season by leading ministers of the United Lutheran Church. Meditations on the Seven Words from the Cross are included.

**CATHOLICISM AS CREED AND LIFE**, by J. Elliott Ross. Devin-Adair. \$.50; quantity prices available to study groups. A brief summary of the Catholic religion prepared especially for Catholic study-groups and for non-Catholics. It is a reprint of a section of the recent publication, *The Religions of Democracy*, by Louis Finkelstein.

**CHARLES G. FINNEY.** He Prayed Down Revivals, by Basil Miller. Zondervan Publishing House. \$1.00. A popular biography of a great American revivalist, announced as the official biography for the Finney Sesqui-Centennial Conference this year.

**\*THE CHRISTIAN FAITH.** An Inquiry into Its Adequacy as Man's Ultimate Religion. By Nels F. S. Ferré. Harper and Brothers. \$2.00.

**DAVID LIVINGSTONE**, by Basil Miller. Zondervan Publishing House. \$1.00. Another popular biography of the great explorer-missionary. The writer employs frequent references and quotations from Livingstone's writings and personal diary, portraying him as a great adventurer, explorer, and man of God.

**\*EFFECTS OF INSTRUCTION IN COOPERATION ON THE ATTITUDES AND CONDUCT OF CHILDREN**, by Bryan Heise. University of Michigan Monographs in Education, No. 2, January, 1942. University of Michigan Press. \$1.00.

**EVANGELISM IN THE HOME CHURCH**, by Andrew W. Blackwood. Abingdon-Cokesbury. \$1.00. Written by the Chairman of the Practical Theology Department of Princeton Theological Seminary as a guide for the local minister in extending a sane program of evangelism in his own church. Considers various types of personal evangelism and how these may be integrated with the local church's various activities.

**\*GEORGE KEITH (1638-1716)**, by Ethyn Williams Kirby. D. Appleton-Century. \$3.00.

**THE HEART OF THE SCHOOL.** School Betterment Studies, Vol. 3, No. 3. Henry C. Frick Educational Commission. Single copies free. A discussion of the place of the school assembly in the modern high school and a record of reactions of students to the addresses of nearly a hundred assembly speakers.

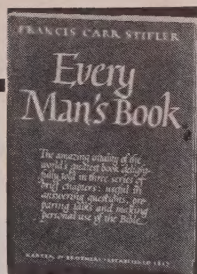
**LIFE IS WHAT YOU MAKE IT**, by Alfred Grant Walton. Revell. \$1.50.

**†THE LORD'S PRAYER**, by Ernest Fremont

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† Reviewed in April Journal.

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THE WOMANS PRESS  
600 Lexington Avenue New York, N.Y.

Title. Abingdon-Cokesbury. \$1.00.

\*THE MESSAGE OF THE LORD'S PRAYER, by Igor I. Sikorsky. Scribner's. \$1.25.

\*NO SIGN SHALL BE GIVEN, by Hugh S. Tigner. Macmillan. \$1.75.

\*THE PARENTS' MANUAL, A Guide to the Emotional Development of Young Children, by Anna W. M. Wolf. Simon and Schuster. \$2.50.

\*THE PATHWAY TO THE CROSS, by George Arthur Clarke. Association. \$1.00.

†PERSONALITIES BEHIND THE PSALMS, by Robert B. Whyte. Abingdon-Cokesbury. \$1.50.

\*RELIGION AND THE STATE. The Making and Testing of an American Tradition, by Everts B. Greene. New York University Press. \$2.75.

THE STUDENT'S HANDBOOK, issued by the General Conference Commission on Courses of Study of The Methodist Church for the guidance of those taking the Undergraduate Course. Abingdon-Cokesbury. \$1.50.

†A SUGGESTED PROGRAM OF TEACHER TRAINING FOR MISSION SCHOOLS AMONG THE BATETELA, by John Glenn Barden. Bureau of Publications, Teachers College, Columbia University. \$1.60.

TEACHING RELIGION IN THE PUBLIC SCHOOL, by Conrad A. Hauser. Round Table. \$2.00.

THEISM AND COSMOLOGY, by John Laird. Alliance Book Corporation and the Philosophical Library. \$3.50.

## RELIGION FOR TODAY

by A. J. W. Myers

INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION says: "The case presented by the author is for a vital, contemporary religious life that must be learned through a free or creative and not a formal religious education. The entire presentation is itself an illustration of good creative learning.

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†VICTORY WITH CHRIST, by Edward Lambe Parsons. Cloister. \$1.00.

†YOUTH AND THE FUTURE, by the American Youth Commission of the American Council on Education. American Council on Education. \$2.50.



# ... Finally ...

## The Journal this Month

FOR ONCE it would be a good idea to read this *Journal* straight through, "from cover to cover," or at least to read the general articles as they come. As you read, imagine yourself, along with thousands of other *Journal* readers, attending a One-Day Convention on the United Christian Education Advance. If you like time schedules, here is what you will be doing at your imaginary Convention:

- 9:30 Registration, exhibits, contacts with denominational representatives (pages 1-4)
- 10:00 Opening worship (page 5, sections 1, 2)
- 10:25 Address to the Convention on theme, "What can Christians do now?" (p. 6, 7)
- 11:00 Conference on the Home (p. 8)
- 11:00 Conference on Advance in the church (p. 9, 10. You're lucky; you can go to both.)
- 12:30 Fellowship luncheon.
- 2:00 Worship (p. 5, sections 3, 4)
- 2:10 Address by community specialist (p. 11)
- 2:40 Symposium on activities already undertaken by communities (p. 12, 13, 14)
- 3:45-5:00 Conference groups to plan action. (Time out for thinking what you can do in your own home, church, and community.)
- 6:00 Acquaintance Dinner
- 7:30 Address on responsibility for a better world (p. 15)
- 8:00 What the Advance means to you (p. 16)
- 8:30 Call to action (p. 17)
- Later: Taking the Convention Back Home (Play, p. 18, 19)

By this time you should be feeling the inspiration that comes from a Convention and be ready to start out "ringing door bells." The *Journal* is anxious to have reports of all types of activities carried on under the impulse of the Advance. Let us know what is being done in your church and in your town.

## Special May Number

Do you teach with pictures? For the May *Journal* the Committee on Visual Education of the International Council is preparing a series of practical articles on the use of motion pictures, flat pictures and other visual aids in the church school. Also lists of sources. Be sure to order extra copies for all interested.

## They Have Been Doing the Work—

COMMITTEE ON IMPROVED UNIFORM LESSONS



YOU HAVE TO REACH back into history for seventy years to begin the story of the Committee on Improved Uniform Lessons of the International Council of Religious Education. In 1872 the International Lesson Committee was formed, to make outlines for Sunday school lessons which could be used by any denomination wishing to do so. For many years all the lessons taught in Sunday schools were "uniform;" that is, the same Bible passage was used in all grades of the Sunday school and on the same days by all the churches.

With the growth of graded materials for children and youth, the Committee, now known as the Committee on Improved Uniform Lessons, prepared outlines intended for youth and adult classes, though adaptations were made for children's groups by some denominations. These outlines were used by denominational and other publishing houses as a basis for preparing lesson texts which have had enormous circulation. By far the bulk of lessons taught in Sunday schools for seventy years have been based upon outlines planned by this Committee. For much of that time Home Daily Bible Readings built upon the lessons have also been issued.

In 1939 the Council projected a restudy of the entire lesson situation in its constituency. As a result, in 1940 three special and temporary lesson committees were set up, one of which

covered the general field of work of the Committee on Improved Uniform Lessons. After two years of study and planning of outlines, this new Committee was made permanent at the annual meeting in February 1942, and is now called the Committee on the Uniform Series. It has merged with the older committee, the membership being to a large degree the same.

The picture herewith shows the members of the Committee on Improved Uniform Lessons who attended the meeting in September 1940 in Louisville, Kentucky, as guests of the Southern Baptist Theological Seminary. Dr. John R. Sampey, president of the Seminary, is in the center of the front row. To his left is Dr. George A. Little of the United Church of Canada, Secretary of the Committee. The Committee has met twice since that time, in connection with the annual meetings of the Council.

Dr. Sampey has been a member of the Committee for forty-seven years and its chairman for twenty-seven years. At the recent meeting of the Council the Committee gave a testimonial dinner in honor of Dr. and Mrs. Sampey. At the dinner, Mrs. Ira M. Price, widow of the late Dr. Price, for many years secretary of the Committee, was present. The Council passed by hearty vote a message of appreciation to Dr. Sampey for his long and distinguished service.



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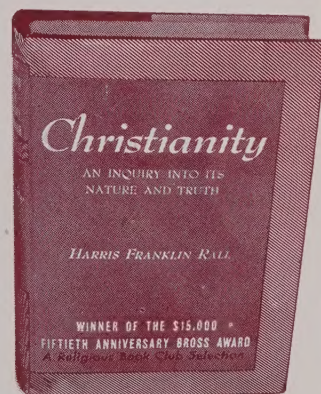
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